MONEY *for* COLLEGES

By G. W. BURCHGEN

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Money for Colleges

By
O. W. BUSCHGEN
General Director of Promotion of the Board of Christian Education of the Presbyterian Church in the U. S. A.

PHILADELPHIA
BOARD OF CHRISTIAN EDUCATION OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
1924

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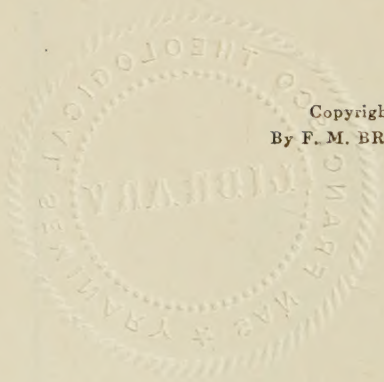

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By F. M. BRASELMAN

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Contents

		PAGE
Foreword		5
Introduction		7
I.	The Value of a United Synodical Campaign	9
II.	Coöperation of the Synod's Presbyterial Chairmen of Education with the Board of Christian Education	12
III.	Synod's Committee on Education	14
IV.	General Outline of the Campaign Program	16
V.	The Synodical Campaign—The Organization and the Relation of the Personnel to the Program	22
	Campaign Committee	23
	Campaign Executive Committee	26
	Campaign Director	27
	Director of Publicity	28
	Publicity Program	30
	Associate Director (Office Manager)	33
	Associate Director (In Charge of City Campaigns)	36
	Special Field Representative	38
	Associate Director (Town and Country)	38
	Group Leader	38
	Field Representative	43
	Office Assistants	53
	Qualifications of Representatives	53
VI.	Method of Procedure for Synodical Campaign	57
	Organization Plan for Local College Community	57
	Organization Plan for Synodical Campaign	61
	Groups to be Reached	63
	Permanent Records	66
VII.	Coöperating Synodical Groups	87
VIII.	After the Canvass—The Follow-up Plan	91
IX.	Reasons for Not Participating in the Educational Movement and How They Are Met	93
X.	Various Reasons for Not Subscribing	95
	Index of Objections and Answers	155

Foreword

Methods of raising money for institutions of learning have been many and varied. In submitting the suggestions contained within these pages, I do so at the request of the Boards of Trustees of many colleges, college presidents, and others, directly or indirectly interested in securing endowment and equipment for colleges and university centers under the supervision of the Board of Christian Education of the Presbyterian Church in the U. S. A.

No attempt has been made to substitute the printed page for common sense. It can only be said that the method herein outlined has been tested over a period of nine years in numerous campaigns in many parts of the United States and has accomplished the desired result.

I wish to acknowledge my indebtedness for valuable suggestions to the group of men associated with me in labors not a few, and especially to my warm friend and colaborer of other days, Dr. M. E. Melvin.

O. W. B.

Introduction

The coming of Dr. Buschgen to the General Board of Education marked the beginning of a new day in the business of financing our Presbyterian educational institutions. For many years our colleges had been urgent in asking for assistance in their financial campaigns. Commercial money-raising organizations were not meeting the need. These programs were projected on the levels of business procedure rather than those peculiar to the Christian enterprise. Their charges were regarded as excessive. Too frequently they failed to secure the money.

Dr. Buschgen came to the Board from a successful experience in similar work with the Southern Presbyterian Church. He felt called to the field of Church finance as to a task as sacred as that of the ministry or missions. His appeals are altogether to the religious motives and prayer is given a large place in his programs.

The colleges have eagerly welcomed the help thus provided. Large sums of money have already been secured.

The synods in which campaigns have been conducted have had the message of Christian education carried into practically every Presbyterian home. In many instances the presence of the canvassers has resulted in a permanent spiritual uplift.

This volume prepared by Dr. Buschgen explains the ideals and method of these financial campaigns for col-

leges. Every pastor will find suggestions that will be helpful in connection with the raising of money in his parish. It will be especially valuable to college presidents and trustees, to directors and canvassers engaged in the difficult and sacred business of financing the various phases of the Christian enterprise.

EDGAR P. HILL.

I

THE VALUE OF A UNITED SYNODICAL CAMPAIGN

To the Church

While this movement is a campaign to obtain an endowment and equipment fund for the various educational institutions of the synod, its spiritual nature is of primary importance, and everything else is secondary. The movement has failed if the church is not stronger spiritually, if it is not contributing more to benevolences, and if its people are not more thoroughly united than they were before the coming of the field representatives. Many churches have entered upon an evangelistic effort immediately following the educational canvass. Instead of decreasing the subscriptions to other causes the testimony is that all other causes are benefited and that the people have a larger vision of the world need and of their responsibility toward it. No subscriptions are ever asked for at any church service.

To the Presbytery and Synod

Heretofore any institution could come into any church and ask for a certain amount of money at any time. The result was that in some synods four or five institutions were constantly appealing for funds, not only within their own synod but also in other synods, until the people became tired of the multiplicity of appeals for various causes. In the United Synodical Movement all the institutions come before the church with a

united appeal and give the members of the church the privilege of designating their gifts to any or all of them, using subscriptions running over a period of two or three or five years according to the will of the synod. These institutions are prohibited from calling upon any churches for assistance until after the period of payments has elapsed. The synods and individual members of the churches have appreciated this in the past and have responded heartily to the appeals coming to them through the united effort.

Heretofore the members of the Church have been asked to contribute to a fifty or one hundred thousand dollar movement for an individual college and have subscribed accordingly. Coming before them with a united program for an amount sometimes four or five times as large, they have subscribed a much larger amount and, while certain institutions had no access to certain members of the churches, there is scarcely a home that has not had access to some one or more of the institutions in the united effort.

To the College

The advantage of this movement to the college is obvious. Its name and record are presented in every church and brought into every household through the medium of literature and letters. Its needs are then presented personally by the field representatives of the synod.

Where the college president is available for Sunday services, for speaking engagements and banquets, he has always been used, thus coming into contact with his constituency, with the result that there has been a great increase in student enrollment in every synod where cam-

paigns have been held. In presenting the cause of Christian education the field representative does not urge or even ask any parents to send their children to any of the educational institutions coöperating in this campaign. This is a matter about which the field representatives are not concerned. Their main object is to secure the needed funds for these particular institutions, each of which they try to emphasize with the same enthusiasm. The indirect results, however, show that an immediate increase in enrollment is perceptible.

II

COÖPERATION OF THE SYNOD'S PRESBYTERIAL CHAIRMEN OF EDUCATION WITH THE BOARD OF CHRISTIAN EDUCATION

1. Appoint publicity representative for each church. Define duties.
2. See that a study group which will study Dr. James E. Clarke's book on "Education for Successful Living" is formed in every church.
3. Gather names of young men and young women, prospective college students. Send these names to the Board of Christian Education, and duplicate of each to the college presidents of Presbyterian colleges within your synod.
4. Keep Board of Christian Education informed as to state of the market on special prospects, information being secured through local representatives.
    a. Send lists of special prospects, men and women of large means, who can be cultivated for special objects, to the Board of Christian Education.
    b. Keep the Director of Promotion informed of the removal or death of any prospects on the lists.
5. Send to the Director of Promotion a list of ministers especially interested in Christian Education, so that those not interested may be cultivated, and

that those interested may further extend their influence.

6. Attend all meetings called by synodical chairman of education. The time is at hand when an advance on every front must be made in the field of Christian education. If this advance is made in your presbytery, you should lead the way.
7. Keep the Director of Promotion informed of activities of other denominational institutions located in your Presbytery.
8. Arrange for presentation of work of Board in churches, men's clubs, and parlor meetings. If a special speaker is desired, advise Board several weeks ahead so that a leader may be secured. The chairman of Presbyterial Committee on Education should speak wherever possible.

III

SYNOD'S COMMITTEE ON EDUCATION

By virtue of the authority vested in it, the Committee on Education of the synod is the logical body to inaugurate a movement for the adequate equipment and endowment of the educational institutions within the bounds of the synod.

Synod's Committee on Education should determine:

1. Whether there is a genuine necessity for a financial campaign for the educational institutions of the synod.
2. Whether there is an earnest desire for such a movement among the ministers of the synod.
3. The kind of campaign that would be best suited for the needs of the synod.
4. The institutions to be included.
5. The amount of the goal.
6. The percentage allotted to each institution.

When these points have been determined upon, after conference with college presidents and representatives of the educational institutions interested in such a movement, synod's Committee on Education should, after presenting its plan to, and securing the approval of, the General Director of Promotion of the Board of Christian Education of the Presbyterian Church in the U. S. A., present its report with recommendations and resolutions to the synod itself, securing from that body its endorsement of the campaign and approval of its recommenda-

tions, together with a strong resolution calling upon the churches and presbyteries for their coöperation and support and requesting the assistance of the Promotion Department of the Board of Christian Education of the Presbyterian Church in the U. S. A., in carrying out its program.

Before entering upon an educational movement in which it is sought to secure funds for equipment and endowment of the educational institutions of the Church, the authority of the properly constituted congress of the Church should be secured.

IV

GENERAL OUTLINE OF THE CAMPAIGN PROGRAM

The general outline as herein presented is a suggested method of procedure to be agreed upon by the institutions, the synod and its committees, and the campaign director. The outline should be adopted by the synod at its regular meeting and should constitute a basis upon which the campaign shall be launched.

The Synod

1. The Committee on Education of the synod shall present the report of its investigating committee with its recommendations and resolutions to the synod at its earliest meeting.
2. Synod's approval and endorsement should be obtained before the campaign is officially launched.
3. The synod should approve the amount of the goal and its distribution.
4. The synod should commission its Committee on Education to select a Campaign Committee of fifty members—the chairman, vice chairman, treasurer, and two additional members—to compose the Executive Committee.
5. The synod should authorize its Committee on Education to employ an advance-publicity man who will prepare the field, arranging for his salary as well as the expense of the promotion campaign.

The duties of this publicity man will be:

a. To gather a mailing list.

b. To cultivate special prospects.

c. Through direct and indirect publicity to inform the synod concerning the value of its institutions to the Church and the State, thus preparing the way for the financial campaign.

This publicity man is to work under the direction of the campaign director.

Because the Presbyterian Church will be asked to subscribe a certain amount of money, and as the Church is not familiar with the work which the participating institutions have done and are doing, this preliminary campaign shall emphasize promotion and publicity, so that in the future other campaigns may be conducted in a field well sown and cultivated.

The Institutions

1. The money necessary to conduct the campaign shall be provided by the institutions to be benefitted, in proportion to the total percentage of the campaign apportioned to each institution. This money shall be placed in the hands of the treasurer as needed.

2. The first money received in the campaign shall be used to reimburse the various institutions and agencies which have advanced money to promote the campaign. Distribution of the money on hand will be made according to the percentage allotted to each institution. No distribution of money

shall be made until all expenses of the campaign have been paid.

3. The campaign shall be for equipment, endowment, and scholarships, each institution determining what amount of its percentage shall go to each, within the limitations already determined.
4. The college presidents shall hold themselves in readiness to meet every request of the campaign director.
5. Any of the college presidents will be at liberty to go outside of the state for securing designated funds on their own expense.
6. All the work within the state shall be under the direction of the Campaign Committee and any expense incurred by college executives in securing designated funds within the state shall be borne by the campaign when approved by the Executive Committee.
7. College presidents shall promote the campaign in every possible way, by cultivating friends and alumni and acquainting them with the aims and progress of the movement. They shall also assume the responsibility of organizing the alumni of their respective institutions for their fullest coöperation in the campaign.

The Executive Committee

1. Being duly commissioned by the synod, the Committee on Education should select the Campaign Executive Committee, bearing in mind that it is advisable that members of this committee live within easy reach of each other.

a. The chairman. The chairman should be one of the most influential Presbyterians in the bounds of the synod. He should not be a college president, nor directly connected with any of the participating institutions. His office is advisory. The campaign chairman is in no sense to be the manager of the campaign.

b. The treasurer. The treasurer should be one of the most outstanding business men in the bounds of the synod, his name alone being a guarantee that, in its financial phase, the campaign will be properly conducted. He shall employ a competent auditor who shall submit a written monthly report to the Promotion Department and the Campaign Committee. He shall employ such clerical assistance as may be necessary to carry on his work. The expense connected with the treasurer's office shall be borne by the Campaign Committee. The treasurer of the campaign shall send to the Board of Christian Education the salaries of the field men bimonthly in advance.

2. The Executive Committee shall meet as soon as possible after its appointment to devise ways and means of financing the campaign. An estimated budget for the preliminary expense of the campaign shall be made as soon as possible after the organization has been completed.

The Campaign Director

1. The field representatives of the Promotion De-

partment of the Board of Christian Education shall conduct the campaign under the direct supervision of the campaign director.

2. The management of the campaign shall be entirely in the hands of the campaign director.

The Follow-Up

1. At the completion of the campaign it will be necessary for the local committee to employ a man to "follow up." This man should be thoroughly familiar with the synod and its institutions, and his duty shall be to call upon all of those prospects whom the field representatives for various reasons have been unable to see:
    a. Those who have not subscribed over a period of years, yet will make an annual subscription.
    b. Those not prepared to subscribe at the time of the first visitation.
    c. Those out of town and away from home.
    d. Those especially interested in the cause of Christian education who should be cultivated.
    e. He should revise the mailing list, eliminating such persons as the campaign has revealed to be dead, or no longer residents, or those who for various other reasons should be eliminated.

A complete record having been kept of each visit made by the field representatives of the Promotion Department, the work done by the "follow-up" man will more than reimburse the committee for his salary and ex-

penses and will keep the fire burning where once it has been kindled.

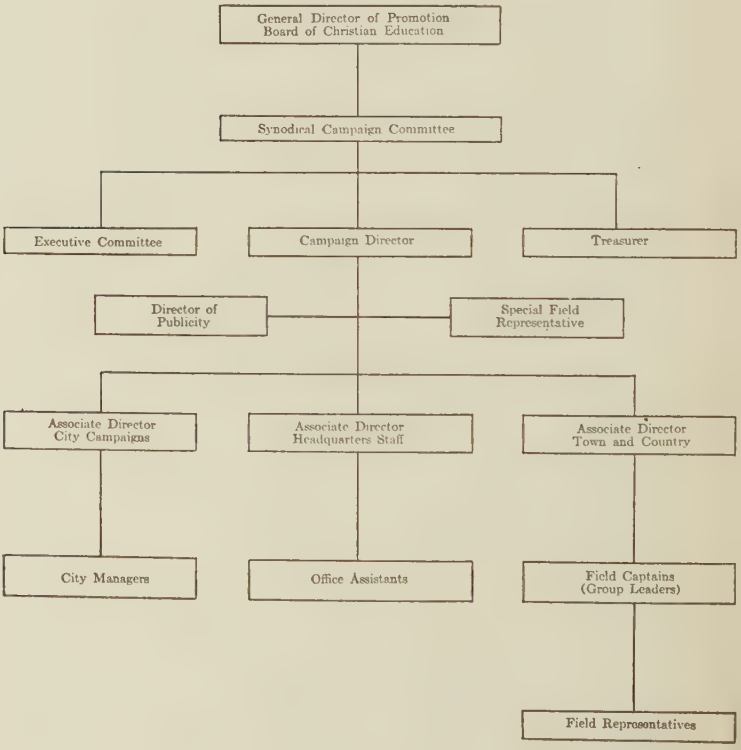
General

1. The campaign shall be considered launched as soon as the representatives of the colleges agree with the Committee on Education and the Board of Christian Education on the plan to be presented to the synod. From that moment all monies received in cash and subscriptions from whatever source except regular church benevolences shall be credited to the campaign goal and counted as part of the share of the particular college receiving such cash subscriptions.
2. There shall be no distinction made between the Presbyterian and non-Presbyterian money. All undesignated money shall be distributed to the participating institutions according to the percentage allotted to each, and shall count as part of that institution's share of its allotment. All designated money shall go to the institution for which it is designated.
3. It is agreed that during the period of this campaign no other campaign be engaged in by any of the participating institutions.

V

THE SYNODICAL CAMPAIGN

The Organization and the Relation of the Personnel to the Program



The Campaign Committee

1. The Campaign Committee is a body of men and women chosen by the synod through its Committee on Education.

   The nature and extent of the task should determine the size of the committee. From thirty to fifty members would, in average circumstances, be adequate.

   The committee should be selected:

   a. With a view to the influence of its members upon the home community by virtue of their unquestioned integrity.
   b. With a view to representing upon it every section of the synod and all of its presbyteries.
   c. From those who have previously expressed interest in Christian education.

2. The Campaign Committee should meet at least twice during the campaign, at the beginning and at the close, and upon the call of the Executive Committee or its campaign director.

3. The Campaign Committee should elect an Executive Committee of five through which the Campaign Committee shall function, this committee of five to include a representative of synod's Committee on Education, the Colleges, the Universities. The state at large is to be represented by the chairman and the treasurer, respectively, of the Campaign Committee.

4. The chairman shall be an outstanding Presbyterian, one of the most prominent and influential men in the state.

5. The treasurer shall be a banker of state-wide reputation, his name alone being a guarantee that, in its financial phase, the campaign will be properly conducted.

6. The duties of the Executive Committee:
The Executive Committee shall appoint such committees as may be necessary to give the campaign the proper oversight.

   a. Finance Committee.
   To meet at stated intervals for the purpose of conferring with the Director of Promotion regarding the collection and distribution of funds.

   b. Publicity Committee.
      (1) To approve all copy for distribution.
      (2) To prepare such copy for printer and press as local situation may warrant.
      (3) To coöperate with campaign director in promoting the publicity project.
      (4) To appoint a representative in every church and city to coöperate with the committee, setting forth in pulpit, pew, and press the value and need of Christian education.
      (5) To appoint a speakers' bureau of prominent men and women within and without the bounds of the synod who will present the cause of Christian education as related to the present campaign in pulpits, before groups of men and women, and wherever the campaign director may suggest.

(6) Four-minute speakers.

(7) Press agents.

(8) Enlist college presidents and university pastors.

c. Inauguration Committee.

The Inauguration Committee shall be a committee of twenty or thirty men in various parts of the state whose duty shall be to:

(1) Coöperate with the campaign director in interviewing men and women of large influence and secure their subscriptions for the cause of the campaign.

(*a*) Fully twenty-five per cent. of the total amount of the campaign goal should be secured in large subscriptions before the official opening of the campaign.

(*b*) The prospective givers living in cities where intensive campaigns are to be conducted should not be solicited in the preliminary canvass. These will be seen during the city campaign.

d. Women.

The women through their various organizations can render a tremendous spiritual service by means of:

(1) Prayer groups.

(2) Study classes.

(3) Serving dinners wherever these may be

advisable in order to reach the strategic men and women.

7. It is understood that the Campaign Committee of the various synodical movements for Christian education will pay the expenses and the salaries fixed by the Promotion Department for the men comprising the organization and will in addition thereto allow two weeks vacation for every six months of employment.
8. It is understood that the direction of the campaign shall be in the hands of the campaign director who shall increase or decrease the number of men employed in the campaign as in his judgment, with the concurrence of Director of Promotion, the movement may warrant.

The Campaign Executive Committee

1. The Executive Committee should meet at least monthly at a time and place agreed upon, and upon call of the chairman for such special occasions as may be necessary.
2. The duties of the Executive Committee should not be confused with the duties of the headquarters staff.
3. The Executive Committee should appoint two subcommittees: *a.* Publicity; *b.* Finance.
   a. It shall be the duty of the Publicity Committee to approve all publicity material (letters, booklets, folders, etc.) sent out from headquarters for general distribution.
   b. It shall be the duty of the Finance Commit-

tee to approve the salary list and all bills payable, and to send to the treasurer of the Board of Christian Education bimonthly in advance the salaries of all the field representatives of the Department of Promotion, and to call upon the institutions or individuals pledged to advance amounts necessary to carry on the expenses of the campaign.

4. The Campaign Executive Committee shall represent the synod and the beneficiaries.
5. The campaign director is an ex officio member of the Executive Committee.
6. A monthly report of the progress of the campaign and a financial statement signed by the treasurer and auditor is to be submitted to the committee.

The Campaign Director

1. The task of the campaign director is defined by the title—to direct the campaign.
2. The campaign director is appointed by the General Director of Promotion and is directly responsible to him.
3. The campaign director is the representative of the General Director of Promotion.
4. The campaign director, in collaboration with the Director of Promotion, shall appoint and assign to their respective positions in the organization all the field representatives of the Promotion Department serving in the territory under his jurisdiction.
5. The campaign director is the spiritual leader of the

men associated with him. He will not go far wrong if he has formed an alliance with the great Leader.

6. Fairness, faithfulness in every task, firmness when necessary, abundant hope and optimism in the face of insurmountable obstacles—these will make the journey joyous.
7. Monthly conferences with group leaders.
8. Solicitation of special prospects.
9. Public addresses emphasizing the Christian education appeal.
10. By letters to and personal contact with the managers, leaders, and the teams, a unity of purpose and plan of procedure is attained which should keep the organization functioning properly.
11. The campaign director should spend several days every month with each of the teams and city campaigns, assisting in special solicitation and suggesting ways and means and solving pressing problems.
12. To know the field and its problems is imperative.
13. Not to be familiar with the strong and weak points of the various groups and plan the campaign accordingly is fatal.

The Director of Publicity

1. It is his duty to prepare and to execute plans for publicity coöperating with the campaign director.
   a. Direct publicity—letters, circulars, and other publicity to be sent to prospects, college presidents, members, pastors, and officers.
   b. Indirect publicity—human interest stories,

local and general newspaper items, special occasions.

2. Letters are to be written in collaboration with the campaign director:
   a. From the chairman of the committee.
   b. From college presidents.
   c. From synodical leaders.
   d. From prominent men and women.
3. A bulletin at least bimonthly or monthly, containing:
   a. Illustrations.
   b. Human interest stories.
   c. Campaign incidents.
   d. Reports of progress.
4. Coöperation with the campaign director, city manager, and Publicity Committee in preparing all publicity for general distribution.
5. The city centers where campaigns are in progress or contemplated should be visited.
6. It is essential that the publicity director become familiar with the personnel of the campaign forces.
7. The publicity director shall appoint publicity representatives in strategic centers.
8. He should secure for the newspapers interviews with prominent speakers, secured upon their arrival.
9. News items should be distributed to the city papers.
10. All material for Church papers should be cleared through the Director of Promotion at general headquarters.

11. Coöperate with the director of city campaigns in preparing special publicity.
12. See "Suggestions for Publicity in Organization Plan for Local College Community."
13. Secure photographs of institutions, presidents, student bodies, and others when necessary.
14. Diagrams, charts, maps, and the like, to be prepared in coöperation with campaign director.
15. All literature must have evangelistic as well as educational tone.
16. Intense publicity should be prepared for synods engaged in campaigns, general publicity in all other synods.
17. The nature of the publicity at all times must be in keeping with the cause represented.

The Publicity Program

Preliminary

(Two or three years in advance)

1. Joint publication of beneficiaries to each Presbyterian family in the state at least quarterly.
2. Publicity stories at least monthly to each paper in the state not concerning need of funds in every case, but to keep the names before the people.
3. Feature stories with pictures in larger papers.

Advance

(During set-up of campaign)

1. Newspaper stories to every paper in state at least once a week. These can be placed in three ways:

a. Through local ministers.
b. Through press associations.
c. Through mailing list of papers.

2. Literature.
   a. Booklets, giving accurate information about each school and its work.
   b. Leaflets on education and the duty of the Church to the schools.
   c. Indorsements of the campaign from various sources and indorsements for education from men whose names will carry weight.
   d. General literature to meet the needs of the individual campaign.
3. The Christian State. To be published at least once each month. To be placed in the hands of every Church member, every student, and every friend of the Church.
4. Material for church bulletins. The weekly church program goes to nearly every member of the congregation. If only two or three lines can be used a week, they will be worth while. Available material should be sent to ministers.

During Campaign Proper

A. State.

1. Newspaper publicity as during advance period. Stress can now be laid on progress of work and unusual gifts.
2. National publicity to Church magazines and on National Press Association wires.

3. The Christian State.

B. Local.

1. Daily stories in the newspapers. These can be planned so that a new item of news can be brought forward every day during a local campaign, whether the period in a community is one week or six.
2. Advertisements in the newspapers. The campaign need bear the expense of only two or three. The rest will be donated if the proposition is presented properly. These should cover the campaign.
3. Posters and billboards: At the church and office if separate; on the college campus if in a college town; on street cars if possible.
4. Handbills to announce events of importance—especially where there is no daily paper.
5. Letters and literature. An intensive program of use of the mail can be arranged for any length campaign.
6. Miscellaneous. Any method that will get the name of the campaign and its purpose before the prospects.

Clean Up

(After the main body of workers leaves)

1. Mailing-list material covering need of paying pledges and subscribing more.
2. The Christian State can during this period press the cause of the individual college and the need of the final burst of pledges.

The Associate Director (Office Manager)

A. Office.

1. The associate director shall have charge of the office, office hours to be determined at the beginning of the campaign and closely adhered to thereafter. The associate director shall employ such assistance as may be necessary for the efficient management of the office.

2. Letters should be answered as soon as possible after their arrival. The associate director shall see to it that all bills are properly paid and proper receipts received for same. Petty cash should be balanced every week. The associate director shall be in charge of all records, lists of names, and business transactions. He should be thoroughly familiar with his filing system so that every detail may be instantly referred to.

3. The associate director should see to it that written notices are sent before the calling of every meeting, and these augmented by telephone calls on the day of the meeting. The associate director should see to it that complete minutes are kept of every committee meeting and also of every called meeting of the staff.

4. The associate director shall be the official host of everyone entering the office and shall see to it that everyone who serves in any capacity shall be courteously and generously thanked.

5. The associate director shall be in charge of the morning devotions at headquarters calling upon anyone present to conduct the services.

6. The associate director shall leave word at telegraph offices regarding messages for field men and any messages that may arrive for headquarters after office hours.
7. The associate director shall make necessary maps showing by use of colored pins the size and location of churches. When church has been canvassed, white pin shall replace colored pin.
8. The associate director shall issue calls for conferences and arrange for luncheons.
9. The associate director shall coöperate with the auditor so that pledges and accounts may be properly handled.
10. The associate director shall present monthly financial statements of the treasurer and auditor to the Executive Committee.

B. Field.

1. He shall determine the best and cheapest way of sending out literature and shall arrange with the post office regarding second-, third-, or fourth-class matter, and make a provision for the return of all unused stamped envelopes and post cards.
2. The associate director shall keep a complete itinerary of all men so that they may be reached at any time and so that mail may be forwarded promptly.
3. The associate director shall make a list of available outside speakers; keep a record of all speaking appointments; advise city campaign managers upon receipt of acceptances of all speakers for any particular city campaign.

4. The associate director, in conjunction with the publicity director, shall see to it that every visiting speaker, even before his arrival in the city, shall have been interviewed, the interview appearing in the local paper on the day of his arrival.

5. The associate director shall see that prospect cards are made up for surveys and have addressograph plates cut, city surveys to be made on a different card from those of country churches, cards to be made up before the campaign begins in any particular city as well as " blue " membership lists required in city campaigns.

6. The associate director shall secure working dates for various churches from team captains and send out literature in proper installments, keeping proper record thereof.

7. The associate director shall check up expense books of field men, and all bills received, and issue checks covering them once a week.

8. The associate director shall keep a distribution chart of all expenses, another for all city-campaign expenses, and still another for each particular city campaign.

9. The associate director shall make up lists of additions and corrections in mailing lists as the finished prospect cards are returned by field representatives after the canvass.

10. The associate director shall ship out supplies and literature as needed.

11. The entire office force should remember that they are servants of the community while in the cam-

paign and should utilize every spare moment in familiarizing themselves with local conditions, attending church services both during the week and on Sundays, and taking part in any services when they are invited to do so. They should attend all churches without discrimination.

C. Headquarters.

1. The associate director shall make up salary list and send same to general headquarters by the twentieth of each month.
2. The associate director shall make up weekly report of subscriptions secured and send copy to general headquarters.
3. The associate director shall make up list of persons subscribing one hundred dollars and over and send copy to general headquarters.

The Associate Director (In Charge of City Campaigns)

1. The director of the city program is an associate director of the campaign. As such, it is essential that a realization of mutual sympathy and coöperation exist between the campaign director and himself.
2. Very early in the campaign the campaign director and city director should determine the division into which the churches of the state shall be placed:
   a. City campaigns. It is our opinion that any city having three or more churches of the denomination for whose institutions the

campaign is to be conducted, should be canvassed by the city method. See page 57.

b. Semicity campaigns. It is sometimes advisable in cities having two or three churches of the same denomination, where for local reasons it is inadvisable to conduct a city campaign as outlined on page 57, to conduct a canvass which calls for more intensive work for a shorter period of time and with a smaller organization.

c. The rural campaigns are conducted in towns, villages, and country churches by paid canvassers, representatives of the synod, augmented by such volunteer assistance as may be secured from the pastors of the churches and those interested in the movement.

3. The city director should prepare the literature pertaining to the city campaigns and:

   a. Distribute it from general headquarters over a period of weeks before the canvass.

   b. Distribute it from city headquarters intensively during the campaign.

4. The city-campaign director should personally visit each city to be canvassed, have conferences with pastors and officers, present the plan of the synod and the city program, and secure the endorsement of the official bodies, the acceptance of specific dates, and the extension of an invitation to representatives to lead the movement.

5. The official bodies should select an Advisory Committee at the first meeting.

The Special Field Representative

1. A special field representative shall be appointed by the Director of Promotion to interview men and women of large means within and without the towns in the campaign territory.
2. The special field representative is the special representative of the Promotion Department and looks to the General Director of Promotion for specific assignments, but when engaged in synodical or special campaigns he functions through the campaign director of such a movement.
3. He shall keep the director advised daily of the progress made in soliciting special prospects.

The Associate Director (Town and Country)

The associate director in charge of the territory covered by town and country districts is the special representative of the campaign director, who delegates to him such responsibility as may be wise and necessary.

The Group Leader

1. Himself.
    a. The group leader is a representative of the Promotion Department appointed by the Director of Promotion and is responsible to the campaign director.
    b. To the group leader is intrusted the direction of the campaign within a prescribed territory (synod, presbytery, or county).
    c. In large synodical movements it is often necessary to appoint from four to six group

leaders, each group having from four to five members.

d. Since the educational movement is essentially spiritual in character, the group leader should be the spiritual leader of his group. Only men of the finest Christian character should be selected for this position.

e. The success or failure of the movement will very largely be dependent on the caliber of the group leader selected.

2. His relation to his group.

a. He must strive to win the confidence of those associated with him by faithfulness in leadership and work—calling upon as many prospects as any man in his group.

b. The prospect cards, properly routed and rated, should be in the hands of his group before Monday morning.

c. Schedule and appointments should be so arranged that every man will have enough work on hand to keep him busy and happy throughout the week.

d. If he is the most experienced and capable solicitor in his group, he should interview the special prospects: otherwise appoint another (within or without the group) as necessity may require. In every event, the disposition of prospect cards is a matter to be determined by the respective group leader.

e. If he keeps the men busy and is fair and Christian, discipline will take care of itself.

If discipline is necessary, discover where the trouble exists, proceed kindly and privately, and when necessary report to the campaign director.

f. The group leader will do well to keep himself in the background, glorying in the success of his associates. His faithfulness will have been demonstrated in increased efficiency and greater responsibility for his group.

g. He should hold daily devotions and conferences with his group.

h. He should have monthly conferences with campaign director.

i. He should send to headquarters daily individual reports for the group.

j. He should coach new men, hold conferences on difficult and delicate situations, encourage and inspire each man to the best work of which he is capable.

k. He should encourage habits that will keep all the men at their best physically, mentally, and spiritually, that their work and influence may always be a positive and permanent factor in Christ's program.

l. He should see that subscription cards are sent in daily to the treasurer and that prospect cards are promptly returned to headquarters.

3. His relation to the pastor.

a. The pastor is the key man.

b. No one is more interested in the success of

this enterprise than the pastor of the local church.

c. There will be many questions to answer and fears to be dispelled. The group leader should answer all questions without evasions and demonstrate how and where similar movements in local churches have been great blessings. The pastor's whole-hearted support should be assured.

d. If the leader hears any gossip, he should forget it.

e. Whatever information the pastor imparts should be confidentially regarded.

f. In all dealings with official groups or individuals, the pastor must be loyally supported.

g. The group leader should present to the pastor several weeks in advance the name and subject of the speaker who will occupy his pulpit.

h. He should secure information from the pastor and place it upon prospect cards.
   (1) Distance and direction from given center (in blocks or miles) of the names listed on prospect cards.
   (2) Those present at church service when cause was presented.

i. Enlist the services of the pastors to aid in the canvass:
   (1) In fields other than their own.
   (2) Where the pastor is wise and tactful in approach.

(3) Where the influence of the pastor is necessary.

(4) Where modest amounts are at stake.

4. His relation to the field.

a. Thorough familiarization with the field is essential.

b. The group leader should know the number and location of churches on the map.

c. He should know the railroad schedules and automobile routes.

d. He should know the pastors and officers.

e. He should attend all official meetings in assigned territory (such as presbytery and synod).

f. He should secure the presbyterial endorsement of the movement.

g. He should arrange for special occasions in local churches whenever advisable or necessary.

h. He should secure through headquarters suitable literature for distribution at stated intervals.

i. He should plan his work:

(1) Geographically—to make retracing unnecessary.

(2) Mathematically—to know how many cards for each church, kind of church (country or town); to watch time and expense.

(3) Chronologically—to complete work at approximate date.

j. He should assign speakers and solicitors with special reference to fitness for fields.

k. He should plan wherever possible and practical to have each solicitor follow his own speaking.

5. His relation to headquarters.

a. The group leader should be thoroughly familiar with campaign literature.

b. When special letters or literature are essential, he should secure same from headquarters, making such suggestions as may be necessary for success.

c. He should keep headquarters informed weeks ahead as to supplies needed, and as to whom and where they should be sent.

d. He should keep headquarters constantly advised of mail and telegraph addresses for individual members of the group.

e. The group leader must be thoroughly familiar with the field and its problems, and his suggestions and advice pertaining to puzzling questions of policy and the like, should be followed by his associates in his group.

f. The leader's loyalty to the director and the synodical program will insure loyalty of the group.

The Field Representative

1. His relation to the Board.

a. The campaign director, in coöperation with the Director of Promotion of the Board of Christian Education, has selected men for a

definite task. Their business is that of securing cash and subscriptions within the limits outlined by the respective synods, and for the institutions designated by them. This is the task of the field representative.

b. Numerous incidentals will crowd in, but the field representative will remember these are only means to an end, and will not make them the end.

c. Public speaking, letter-writing, reporting, advertising, and holding conferences are essential to the success of the movement, but they are not the purpose for which the synod has called the field representative. To spend time on these is necessary, but to spend more time than is necessary is detrimental to the whole task.

d. Field representatives are employed at a certain salary. There will be no bonuses or commissions coming to them from this work. Every man is expected to do his best, producing a maximum of service. There are no eight-hour days in our program. If it is the "spirit of service" that has prompted men to accept their positions, then the synod expects them to be physically fit, mentally alert, and spiritually alive. The synod will, therefore, be expected to provide such time as may be needed for recuperating the faculties, keeping the home fires burning and attending to personal matters as may be necessary.

e. The field representatives are in the employ of the Promotion Department of the Board of Christian Education which assigns them to a given field of labor. Salaries will be paid monthly by the Board of Christian Education, which is reimbursed by the committee to which the men are assigned.

f. The campaign director is the Board's representative in a given campaign. The campaign director will make such distribution and assignments of the field representatives associated with him as may, in his judgment, seem wise for the successful culmination of the campaign.

g. How does a man know when he is making good?

Field representatives are measured by three rules:

(1) The spirit of the man.
(2) His ability to produce results.
(3) His reaction toward responsibility.
    (*a*) Spirituality.
    (*b*) Appearance.
    (*c*) Character.
    (*d*) Personality.
    (*e*) Friendship.
    (*f*) Industry.
    (*g*) Teamwork.
    (*h*) Judgment.
    (*i*) Initiative.
    (*j*) Tact.
    (*k*) Fidelity.

2. His relation to the synod.
   a. The synod through its Committee on Education has called for the services of the field representative. Loyalty to synod's program should be his watchword. Push and pull together—everything for the progress of the Kingdom.
   b. The field representative remembers that the cause of Christian education is so large and fundamental that he can well afford to refrain from disparaging the efforts of representatives of other agencies.
3. His relation to the pastors and sessions.
   a. The pastor of the church to which the field representative is assigned is the one man more deeply interested in the cause of Christian education than anyone in his church. He is, therefore, most deeply concerned about the men and the effect of their work upon his congregation and membership
   b. The pastor is a very busy man with multitudinous duties both large and petty. In some instances he will be enthusiastic and in others indifferent. He will seldom be found hostile. If he is, it is because he does not fully understand the nature of the task before the synod and the church of which he is the pastor.
   c. Most of the pastors are loyal friends of the cause, who will do everything humanly possible to make the field representative's visit to their people a success, for in so doing they

are but adding to the efficiency of their own work. The churches most greatly blessed have been those in which the pastor has looked upon the program of Christian education as fundamental to the extension of the Kingdom.

d. Every church except a dead church has a local problem. This may as well be realized very early in the movement.

e. There will ever be some outstanding object for the accomplishment of which the local church is striving. The field representative will usually succeed in convincing the pastor that a great state-wide movement in which the entire synod is vitally interested and coöperating, and which is to benefit its own young men and women by creating a leadership in his own state which shall be fundamentally Christian, cannot be the success it should be without his active support.

4. His relation to the prospective subscriber.

a. The impression a field representative may have made upon his "prospect" in the approach may have left nothing to be desired. The progress of the interview may have been satisfactory, but unless the field representative has proper terminal facilities, neither he nor the prospect will arrive at their destination. Get there quickly and know when to "shut off power."

b. The field representative should determine to secure a definite commitment from every

prospect. The field representative will not have time to make many second calls. He should never make a third call except in very unusual circumstances. He should also learn the art of definiteness in closing the interview.

c. A superior, know-it-all attitude on the part of a representative will militate against success. He should keep humble, listen well, never argue. The field representative should keep his foot on the accelerator and his hand on the steering wheel, and never lose control.

d. By suggestions and questions the field representative should guide the interview. He is approaching the critical part of his task and must be as wise as a serpent and as harmless as a dove.

e. One man hopes that he will receive a subscription. Another knows that he will and goes out to get the name on the dotted line. The negative answer, "No," should not mean anything to a field representative except to fire his determination to secure the prospect's signature.

f. A prospect may not be directly interested in any of the institutions our men are representing, but if he is a Christian, he is interested in the extension of the Lord's Kingdom. He should be shown the relation between the school and the Kingdom.

g. Optimism and prosperity talk turn gloomy

prospects into warm friends of the cause. Better a "green" representative than a "blue" one. With every breath the field representative should warm the prospect to the Lord's work.

h. The field representative should make the prospect feel that he is doing his own thinking. He should lead him, not push him, and should make the prospect feel that he is deciding. The talk should be confined to a limited area. Photographs or charts of the institutions should not be used in interviews. The field representative should not force his opinions upon the prospect. It may be possible to convince him logically that he is wrong, but, by so doing, his subscription may be lost. The business of the field representative is to get the subscription. Why go to the mat with a prospect?

i. All the heavy artillery should not be shot in one charge. Some should be saved for the emergency which may arise.

j. The field representative should secure signatures—"Here you are, Mr.——, all ready for you to sign." There must be no conciliation here,—no "Won't you, please," or "Will you, please." As a Christian, the prospect has a duty and he knows it. Here's the place to show it with his name.

k. The representative should talk in terms of annual payments—so much annually. Very early in the interview he should pull out the

subscription card—get the prospect used to seeing it.

l. The field representative should not use high-pressure methods.

m. A certain fine fellow was able to see more people and secure more subscriptions than anyone else. Yet he would never be asked to work with us again, for fully twenty-five per cent of the subscriptions he secured were canceled. The essential details of the subscription card were passed over hurriedly, so that prospects did not know what they were signing. This sort of thing reacts unfavorably upon the local pastors and officers of the church a long time after the campaign is finished. The field representative should explain thoroughly the pledge and the manner of payment.

5. The field representative himself.

a. He should be clean in clothes, mind, and body.

b. It will require only a few moments to terminate an interview. The impression that is made in those few moments will largely determine its results. Tainted breath and shabby clothes are the expression of a state of mind.

c. A stalwart Christian character will be the field representative's most valuable asset. If confidence can be placed in him, subscriptions will be secured for the cause he represents.

d. No field representative can expect to succeed in the strenuous campaign of leading the Church to a realization of her duty to her young men and young women without a genuine spiritual background. He should never be too busy for communion with the highest and best in order that he may be known as a " good man."

e. The field representative must be far more human than he was in the past because we are making progress with humanity. He must have greater tolerance, greater sympathy, greater understanding, greater charity of spirit. We can learn from a letter of a business man discussing salesmen:

" He must be not so much a ' good mixer,' as we used to know the term, as a ' good man.' This is largely spiritual. The men who progress, who win friends, and sell goods to this generation have stamina of character. They are respected. Men are simply demanding more of men. The salesman with a bag full of smutty stories and a mind cluttered with smoke-compartment filth gets the laugh but he doesn't get the business. The business world to-day is looking for men who are clean-living and right-thinking, who marry happily and who save for homes, men who look back in your eyes straight, clear, and unflinching, men who have strength of character, who respect themselves, their bodies, and their consciences. They want no martyrs, no saints, no little tin deities, but

the sort of brawn and brain that discovered the great West and put down the rails of the Union Pacific under Indian fire. Character is sixty per cent of his equipment."

Another business man puts it this way:

"When a man tries to sell me I like to see him come in with flashing eyes and tremendous enthusiasm. I admire him when he speaks with infinite pride of the firm for which he works and defends his product and its manufacturer to the last ditch."

Too many field representatives take themselves too seriously. There is no need for wearing a swallow tail or a senatorial frown. A sense of humor is a rare asset. Smiles secure more subscriptions every year than advertising.

During my acquaintanceship of several years with the rank and file of the field representatives, the fellows who have cultivated an unbreakable, rustproof, nonperishable sense of humor are the fellows who have succeeded. There is nothing surly about their good nature. They feel it, they mean it, they live it. It is a part of them. For everyone who doesn't like them there are five hundred who do. We need a sense of humor to shake off an insult or a smile in the face of unfair criticism, to never give way to ill temper, to see the sunny side of the cloudiest prospect.

f. The most useful, productive field representative is the one who is eager to hear from

others, who invites helpful ideas and borrows from the experience of others.

The Office Assistants

The employment of office assistants shall be approved by the associate director in charge of the headquarters staff. They will work under his direction, doing the office work essential to the progress of the campaign.

Qualifications of Representatives

A great deal of thought is spent upon the men who are to be employed.

All representatives in order to be successful should possess six fundamental qualifications:

1. Industry. By industry we mean an indefatigable zeal for the King's business, which should be the business of the representative. It is never too hot, too cold, too wet, or too dry, and he is never too tired to go the extra mile. Our work is never done. No man will make a success at this enterprise if he is willing that some else should see the hardest prospects or traverse the deepest mire. We do not expect the impossible of our representatives but we insist on a buoyant spirit. The worn-out body cannot produce the greatest results in such an intensive game as this. We, therefore, desire that our men secure their daily bath and have a comfortable room for the night. This may not always be possible owing to local circumstances, but we wish it to be distinctly understood that the health of our men is a prime requisite. On the other hand, he who is forever primarily zealous for his health and comfort is placed in the same class with the worker whose eyes are continually on the clock —neither accomplishes anything either for himself or his

master. The spirit of our Master should permeate our whole organization and nothing should be too difficult or arduous to attempt for him who has gone all the way for us. This is a man's game and only men can play it—and play it to win. Know the sovereign satisfaction which crowns loyal service—to render daily service that money cannot pay for.

2. Integrity. By integrity we mean what is meant by a genuine Christian character—the spirit of the Master in the heart of a man, so that men will instinctively know his position and be able to testify to his genuine uprightness, virtue, and honesty.

3. Intelligence. All of our men are not college men, but we prefer that they be such, for the reason that it is rather difficult to talk to a prospect about the value of a college education when one has never seen the inside of a college, but some of the best representatives we have ever had are men who have had no more than a common-school education. Subscriptions are not secured by talking but through sympathy. It is a great little game and it takes two to play it. The odds are in favor of the field representative.

4. Initiative. Initiative in this work presupposes intelligence. A fool may have initiative without intelligence, but a diamond cutter must have intelligence before initiative. In other words, this work is vastly more important and more delicate than the work of a diamond cutter. To get out of the rut and prepare something new, to develop personality, to see the short cut and take it while others are going around the long way—that is initiative.

5. Enthusiasm. We may be industrious, honorable

Christians, of more than the average intelligence and initiative, and yet unless we have the driving power that comes from enthusiasm, our own lines will not be advanced much farther and the enemy will not be put to rout. Enthusiasm is intense eagerness to be up and at it—a state of mind that is impatient with the indifferent —a devotion to the cause of the Master which is an antonym to "Because thou art lukewarm, . . . I will spew thee out of my mouth." Sunshine is enthusiastic, and a ray of sunshine has a right to penetrate anywhere. Get it, pass it around, and help yourself.

"Keep on lookin' for the bright, bright skies,
Keep on hopin' that the sun'll rise;
Keep on singin' when the whole world sighs;
And you'll get there in the mornin'.

"Keep on sowin' when you've missed the crops,
Keep on dancin' when the fiddle stops,
Keep on faithful till the curtain drops;
And you'll get there in the mornin'.

"Keep on trustin' in the cause of right,
Keep on lookin' to the dawn of light,
Keep on fightin' till you've won the fight;
And you'll get there in the mornin'."

Reliability is something which embraces the accuracy and care with which one carries out his assignments. Speed is something which embraces the dispatch with which one accomplishes his task. Orderliness is the system and neatness which the representative shows in the arrangement and execution of his work and personal habits such as personal appearance, language, the things he does or does not do which affect the minor sensibilities of men and women and influence children.

6. A Christian state of mind. We try to make good

friends of those associated with us. We are anxious for them to know the other men on the field force. For this reason we have a conference once a day in which this acquaintance is personalized. Puzzling points are thrashed out with the field manager and his colaborers.

We emphasize every school with equal enthusiasm.

To summarize:

a. We hand pick our representatives.
b. We promote sincere friendships between our representatives.
c. We train our representatives in the talking points of the various institutions.
d. By daily conference we try to keep them efficient.

I know of no occupation that offers such large possibilities for definite Christian service for the layman or the minister as the work in which we are now engaged. More and more the Church is looking for an increasing amount of lay leadership, and those men who have demonstrated their ability to undertake difficult propositions, who have "the right spirit," will always be in demand not only by the various Church Boards, but by synods and individual churches as well. We are an educational organization not merely for the Church as a whole but for the individual as well, a training school for the intelligent, ambitious, industrious men of the Church.

VI

METHOD OF PROCEDURE FOR SYNODICAL CAMPAIGN

Organization Plan for Local College Community (City Program the Same with Slight Variations)

1. Committees.
   a. Publicity Committee.
      (1) Plain blotter with slogan.
      (2) Auto stickers—3″ x 8″—gummed, containing date of campaign, etc., to be distributed by Boy Scouts one day before campaign opens.
      (3) Store placards.
      (4) Movie slides. (Put on date of campaign, amount, and slogan.)
      (5) Billboard—to be donated by advertising company. Signboard to be placed in front of Presbyterian church—3′ x 6′.
      (6) Slips to be placed on laundry packages, grocery orders, dry-goods packages, etc.—3″ x 6″—to be distributed by Boy Scouts two weeks before campaign opens.
      (7) Sign inside Presbyterian church—(Amount for college—"All Together.")
      (8) Newspaper stories.
      (9) Editorial on situation, in local paper.
      (10) About ten letters, from ten leading men in the community, to be multigraphed on

their own stationery. Letters to be sent out every three days during the two weeks before the campaign, and every other day during the campaign.

(11) Full page advertisement in local paper.

(12) Swinging banner over prominent street in town.

(13) One special edition of local paper.

(14) Public services.

(*a*) Special speakers in various churches for three Sundays; that is, the Sunday before campaign opens; beginning of the actual campaign; and the Sunday following,—Emergency Sunday.

(*b*) Four-minute speakers for four Sundays in churches—each speaker to be a layman from some other church.

(*c*) Sunday, beginning actual campaign, is to be known as "College Sunday." There should be a special program in the Christian Endeavor and Sunday-school services.

The Publicity Committee should set up headquarters; get in touch with Boy Scout master; get out special letterhead, containing names of chairmen of five committees, on the right-hand side of sheet; decide on a suitable slogan for campaign.

b. Initial Gift Committee.

To consist of five or ten men. These men should be appointed about three weeks before the campaign begins. To this committee

should be assigned the largest and most difficult prospects. Their work should begin not later than one week before campaign begins, and if possible, close the opening night of the campaign. This committee is not to solicit any subscriptions under $1,000—and should secure at least one-half of the quota. Men on this committee are to do no other work.

c. Hospitality Committee.

This committee is to receive all speakers and care for them during their stay in the city; to provide about two cars for workers; and to prepare daily luncheon.

d. Organization Committee.

This committee should be appointed immediately. The organization committee is to appoint colonels and captains for the working organization:

Campaign organization is to consist of two colonels, each colonel having charge of ten captains, each captain having charge of five soldiers—making about one hundred workers in all. Each captain is to select his own soldiers and also the prospects to be worked by his company. (These workers may be both men and women.)

Every worker must report at the luncheon meeting every noon, whether he has any subscriptions to report or not.

e. Rating Committee.

This committee is to rate all prospects. This work should be finished at least one week before campaign begins.

2. Meetings.
   a. A meeting and supper for men, about two weeks before campaign begins. Invite city officials, pastors, and officers of churches, officers of clubs, lodges, and have two strong speakers from outside.
   b. Victory celebration—Monday night of the third week. This celebration will be advertised from the first day of the campaign—band, songs, college glee club, experiences—a glorious celebration.
   c. Opening luncheon for one hundred workers; also men who were at the previous supper, and their wives. Speaker. Cards to be distributed, instructions to be given.
   d. A meeting for all captains—one week before campaign opens—for the purpose of selecting prospects to be worked by each team. Have all prospects listed on ten sheets of paper—each captain is given one sheet. He checks the prospects he desires his men to work by indicating his number after the prospect to be worked. After two minutes, a signal is given and papers are passed one to another, until all prospects have been selected. These papers are received by campaign manager, and prospect cards arranged for the different teams accordingly.
   e. A luncheon meeting every noon during the campaign—this meeting to last exactly fifty minutes. Reports of workers to be made each noon.

Organization Plan for Synodical Campaign

1. Campaign headquarters.

   Headquarters should be set up no later than two months before the opening of the campaign. This should consist of two or more rooms and should be situated near the center of the business district. This applies to the campaign headquarters for the synod as well as to the local headquarters in a college-community campaign. Several tables, enough chairs for committee meetings, typewriters, desks, a telephone, files, shelves, and such other ordinary equipment and appliances as may be necessary to properly conduct a business establishment.

2. Training conferences.

   There shall be a training conference for all the field representatives at the beginning of the campaign. This shall be educational, inspirational, and recreational. The entire campaign plans, objectives, and purpose shall be discussed. Prominent men from the synod and from the Board of Education shall be invited to address this conference upon a given theme. The entire program as here outlined shall be thoroughly discussed and understood.

3. Dates.

   The dates for city and presbytery campaigns should be determined in the very beginning of the campaign. These dates should be strictly adhered to. Pastors of local churches should be consulted as to the time and dates which suit their con-

venience for the presentation of the cause in their church.

Adequate quotas should be set at the beginning of the campaign. The total amounts of the quotas should be about three times the amount required to make the campaign a success.

4. Publicity.

The Publicity Department will present plans for its literature and publicity matter to the General Director of Promotion of the Board for his approval. Only publicity having the approval of the General Director of Promotion will be used in a campaign.

A general publicity campaign shall precede the actual canvass by several months, preparing the territory for the effort about to be launched. In an extended movement it is not advisable to send out intensive publicity matter for a period longer than two months preceding the canvass. It is therefore necessary to use the church papers, the local papers, indirect publicity, in keeping the constituency informed during the progress of the campaign. The ground work is education in Christian education and must be well laid. There is usually little difficulty in securing a favorable hearing where the people are informed on the merits of the movement.

5. The Canvass.

It is seldom advisable to conduct a canvass for a period of more than six days in any given church. The field manager should determine the size of the team necessary to canvass a church within a week.

Daily reports are made by the field representative in triplicate, one going to the New York headquarters and another to the campaign headquarters. The third is the property of the field representative.

The field representative should turn in at the close of each day's work the subscription cards and such cash or checks as have been secured, and give to the subscriber receipt for all cash given to him. It is strongly advised that the field representative shall not accept any cash in lieu of subscriptions but shall take the subscriptions, turn them in to the treasurer, and have the subscriber duly notified of the time when payment is due.

Groups to Be Reached

Six groups are to be reached:

1. Alumni.

   The alumni organization should be in charge of an alumni secretary. An alumni list within and without the synod should be secured. To avoid duplication within the synod, the alumni cards should be checked against the prospect cards of the synod. Special publicity matter should be sent to the alumni so that when they are called upon they will make a special contribution.

2. Local college town.

   This campaign should enlist the interest and services of the entire community regardless of denomination. A special appeal should be made to them and a separate campaign set up, local chairman, treasurer, committee, and so forth.

3. City.

   The city campaign should be set up in much the same way as the local campaign with the exception that only Presbyterians shall be solicited, unless for some peculiar reason members of another denomination may be interested in a coöperating institution.

4. Country.

   For country and country towns the campaign shall be entirely in charge of headquarters—the survey, the Sunday presentation, and the individual solicitation all to be conducted by the field representative.

5. Women's organizations.

   The work among the women should be in the hands of the Women's Committee, this committee to be divided into as many subcommittees as the Executive Committee may deem wise. The activities of the Women's Committee should consist of the following:

   a. Prayer.

      The Prayer Committee shall undertake to organize cottage prayer meetings to begin at the opening of the campaign and to continue until its close. Emphasis shall be placed upon the establishing of the family altar. All are urged to increase their prayer time daily and prayer for the success of the campaign shall be made at every meeting, with union prayer services once a week.

   b. Christian education census.

      The object of this is to secure a list of Pres-

byterian homes in the community, number of children in church schools, number in Presbyterian schools, names of those who within the next few years may become interested in attending Presbyterian schools. This information is to be recorded and given to the assistant director.

c. Christian education program in the Sunday school.

With the assistance of headquarters, the committee shall take charge of the program in the Sunday schools on the day of the launching of the campaign, making this program a feature in the life of the church.

d. Serving of dinners.

This committee is not asked to serve unless it desires to do so. It is in charge of the necessary luncheons of the campaign.

A toastmaster, one or two short speeches, good music, a gathering which should not last more than two hours—this should usually be held on Friday. Saturday may then be given over to preparation for the campaign. The first prospects are visited on Monday. The campaign will be considered a failure regardless of the amount of money secured unless its evangelistic note is sounded. By evangelism we mean anything that will draw men closer to the Lord. Emphasis is therefore placed upon a dominant spiritual note, rebuilding of family altars and the dedication of children to God's service.

The women shall prepare several special pro-

grams for the women's meetings. Special programs should also be prepared by them for the consideration of the (1) church's Young People's societies, (2) superintendent of Sunday school, and (3) the leader of the men's work.

6. Extrasynodical.
   The work beyond the bounds of the synod shall be confined to the alumni and to special friends of the participating institutions. An intensive extrasynodical campaign shall not be conducted without the approval of the presbytery or synod in which the extrasynodical campaign is proposed.

Permanent Records

1. The survey and survey cards.

Presbytery..... City..... Church.....

Pastor..... Address.....

Volunteer Work Dates Territory Preferred

....

Volunteer Automobile Service

Name..... Address..... Days.....

....

....

....

....

Staff Correspondent..... Address.....

Representative .....

Name of Pastor.....

Address..... Church.....

In order that The Iowa Presbyterian Education Fund for our young men and women may be successfully carried on, I volunteer.....days of service from..... to....., inclusive (Including Sundays?), preferably in.....Presbytery. This to be my contribution to the Fund.

It is understood that I shall be advised of a definite assignment. Expenses to be paid by the Iowa Campaign Committee.

Signed.....

a. The survey and the local pastor.
   (1) The surveyor shall explain the method of campaign—its spiritual and material benefits to home, school, Church, and State.
   (2) Secure from or through the pastor all information.
   (3) Keep in sacred confidence all information secured.
   (4) Secure consent of pastor if not already obtained to give one to four weeks to campaign work.
   (5) Secure consent of pastor to preach on Christian education.

b. When quoting figures, use code.

c. Secure names and address of prospective subscribers to the Education Fund:
   (1) Correct initials.
   (2) Correct address.
   (3) "Mr." and "Mrs." on one card, same address.
   (4) Fill out as much of prospect card as possible.
   (5) Make cards for specials in red.
   (6) Specials—those who might subscribe five hundred dollars plus.
   (7) Explain local conditions on master card.

d. List all information on proper card.

e. Secure list of automobile owners and their consent to give one or more days to the campaign. State exactly how many days may be definitely counted on.

f. Secure list of officers of men's organizations.

g. Secure list of officers of women's organizations.

h. Secure list of officers and teachers in Sunday school.

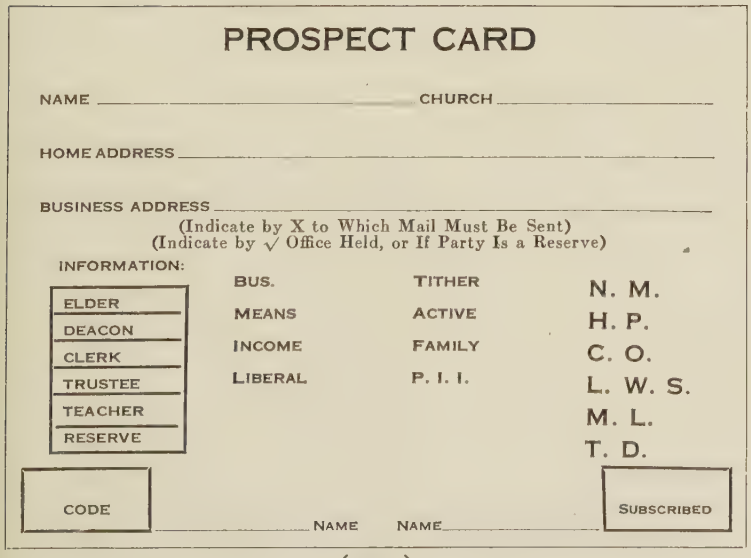
i. Secure list of Presbyterian boys and girls who are prospective college students within two years, and parents' names.

j. Secure names and addresses of man or woman to whom we may look for publicity for newspapers—our local representative without remuneration.

2. The prospect card.
   a. As used by the surveyor. The information on the prospect card is personal and confidential. No subscriber should realize that prospect cards are being used.

On the right of the prospect card there is a list of six abbreviations. The surveyor is concerned only with the first: "N. M." "Not a Member of the Presbyterian Church." Wherever the field representative finds a person interested in the Church yet not a member of it, check to the right of this abbreviation. There are eight essential points on which information is desired:

(1) What business is the person engaged in?
(2) What estimated means has he?
(3) How much income is he conceded to receive annually?
(4) Is he considered liberal?
(5) Is he a tither?


PROSPECT CARD

NAME _____ CHURCH _____

HOME ADDRESS _____

BUSINESS ADDRESS _____

(Indicate by X to Which Mail Must Be Sent)
(Indicate by √ Office Held, or If Party Is a Reserve)

INFORMATION:

ELDER
DEACON
CLERK
TRUSTEE
TEACHER
RESERVE

BUS.
MEANS
INCOME
LIBERAL

TITHER
ACTIVE
FAMILY
P. I. I.

N. M.
H. P.
C. O.
L. W. S.
M. L.
T. D.

CODE

NAME _____ NAME _____

SUBSCRIBED

(FRONT)

(FILL OUT THIS SIDE FOR THOSE WHO MUST BE RESERVED)

RESERVE: ALUMNUS OF:

BY WHOM SOLICITED_____ WHEN_____

HIS REPLY:

SPECIAL INTERESTS OR TRAITS:

SOLICITORS RECOMMENDATION:

ASK FOR $_____ON FINAL

(REVERSE)

(6) Is he active in work of the Church?

(7) How large is his family?

(8) What is he peculiarly interested in?

The last point may mean anything from a part-time hobby to a fanaticism taking all of his time. In the large space beneath there is room for such general but essential information as may guide our representative in properly guiding the conversation. The surveyor should use the established code on the lower left-hand corner of the prospect card and place his initials in the space provided.

b. As used by the canvasser. In the actual work of securing subscriptions, no card would be considered completed and ready to be sent in to headquarters unless one abbreviation in the

right-hand column, or the "Reserve," is checked.

A man has done "His Part" when our representative feels thoroughly convinced that this is as much as may be hoped for.

A man is "Cut Out" when he is dead, or has moved to another state. All cards marked "Cut Out" shall be sent to headquarters immediately so as to avoid expense of additional mailing.

Under ordinary circumstances in a regularly conducted synodical movement no card should be marked "Left Without Seeing" unless at least two efforts have been made to see the person and, in the opinion of the representative, a distinct loss of time without any possibility of success would result from another visit.

A person should be checked "More Later" when:

(1) In the opinion of our representative there is a possibility of an added subscription to any amount up to $500, should the emergency require additional subscriptions.

(2) When the subscriber has indicated his willingness to make an added subscription, should this be necessary to bring the campaign to a successful conclusion.

A man should be checked "Turn Down" when after an earnest interview with our representative, the matter having been placed squarely up to him, he refused to have any

part in it, and in the opinion of our representative and the pastor it is hopeless to press him for a subscription.

A person should be checked "Reserve" when he has made a subscription of at least $500 and in the opinion of our representative can be prevailed upon at the close of the campaign to make another subscription. All cards checked "Reserve" should be filled out on the reverse side, giving all necessary information, including the recommendation of our representative. The canvasser will not use the code when placing the amount subscribed on the lower right-hand corner on the card. Use plain figures, dollars and cents, and add initials on space provided.

Upon the completion of the work in any given church, all prospect cards must be sent in to campaign headquarters. Those requiring special attention should be wrapped separately and the representative's recommendation attached thereto. Should the representative desire to call upon any prospective subscriber in the territory which has already been canvassed he should communicate with campaign headquarters and request that the prospect cards of the individuals to be canvassed shall be mailed to him. This will make it necessary for every representative to keep a separate list of the prospects who may be interviewed at some later date.

A representative shall never solicit any person for whom he has no prospect card. If a sub-

scription is forced upon him, he shall immediately report same to the team leader.
White cards indicate Church membership.
Blue cards indicate children in Sunday school.
Pink cards indicate friendly citizens.

3. The subscription card.

The present subscription card is couched in legal language. To all intents and purposes it is a legal document and is binding on the subscriber. On the other hand no individual college or synod will probably institute suit against any subscriber for nonpayment of his subscription. The signature of the subscriber constitutes a moral obligation to use every diligent effort to meet subscriptions when

$..... Date....., 192..... Pledge No.....

THREE MILLION DOLLARS FOR CHRISTIAN EDUCATION IN ILLINOIS
(Authorized by the Synod)

Blackburn College, 20⅚% Lake Forest College, 16⅔%
Illinois College, 16⅔% Lincoln College, 11⅓%
James Millikin University, 20⅚% Presbyterian Student Work at University of Illinois, 13⅓%

In consideration of other subscriptions for the same purpose, I promise to pay to Cary N. Weisiger, Treasurer, (1320 Chicago Temple Building) the sum of $..... Dollars, to be paid as indicated on the reverse side of this card.

Name..... Street.....
(Mr. Mrs. Miss. Dr.)

Post Office..... Church.....

(FRONT)

The amount subscribed on the reverse side of this card shall be payable in five annual payments as follows:

First payment—(30—60—90 days)..... $.....

Second payment—One (1) year after first payment..... $.....

Third payment—Two (2) years after first payment..... $.....

Fourth payment—Three (3) years after first payment..... $.....

Fifth payment—Four (4) years after first payment..... $.....

Or.....

.....

.....

.....

.....

(REVERSE)

due unless providentially prevented from doing so. On the upper left-hand corner the total amount subscribed should be written in ink or indelible pencil in plain figures.

The date when the subscription was made should next be inserted. Our representative should leave pledge number blank.

The official name as indicated upon the subscription card has been unanimously adopted by the campaign committee.

The amount of the goal and its distribution has been adopted by:

a. Synod's Committee on Education.
b. The synod.
c. The presbyteries.

d. The Campaign Committee.

In the body of the subscription card, write out in ink the total number of dollars subscribed.

Every subscriber should sign his own name on the subscription card. Our representative should never sign the name of any subscriber unless the subscriber is physically incapable of doing so.

After the signature has been secured, our representative will print the subscriber's name, indicating whether subscriber is Mr., Mrs., Miss, Dr., and so forth. Correct street address and post office should be given and name of church noted.

The subscription card calls for the first payment within thirty, sixty or ninety days. It is expected that our representative will use every effort to secure this first payment as soon as possible, always conforming, however, to the wish of the subscriber and giving him his own choice of dates when payment shall be made.

If subscriber desires to designate his entire subscription to one institution, this should be noted on the subscription card and our representative should then draw a line through the names of the institutions mentioned on the face of the card which are eliminated from this particular subscription.

Only in rare instances is it wise to leave a pledge card with a prospect on his promise to send it in. A subscription to-day is worth two to-morrow.

Our representative will write his own name on the extreme left on the face of the subscription card.

If pledge is made in cash, mark " Paid " across entire face of card.

The representative shall avoid taking cash wherever possible. When it becomes necessary to take a cash subscription, a receipt must always be given to subscribers. Use subscription card, properly filled out and marked paid, as a receipt.

All subscription cards when listed on the subscription lists must be sent with all cash and checks by registered mail to campaign treasurer. Every representative will be held responsible for his own subscription cards and lists.

All subscriptions secured should be listed on the proper subscription list. Every representative is provided with a book of such lists, and every representative must be responsible for his own list. Listing subscription cards should never be delegated to any other than the representative securing such subscriptions.

The name and initials of the subscriber should be printed, the total amount of the subscription noted, and the amount paid thereon inserted in its proper column. Not more than one church must appear on any one sheet.

The original subscription list is to be sent in to the treasurer of the campaign fund or his representative who, after checking the list, will return to the campaign representative the attached receipt.

As all subscription lists are made in duplicate, every campaign representative is expected to take care of his duplicate list. This duplicate list is the personal property of the campaign representative and should be kept by him with his other valuables for at least four years after date.

4. The daily report.

Daily reports are to be sent to campaign headquarters.

The purpose of the daily report is to keep the Philadelphia office and campaign headquarters advised of the daily progress of the work. It is ex-

Month.....192...

Daily Report to Campaign Headquarters

Number of interviews to-day.....

Number of subscriptions secured.....

Total amount of subscriptions to-day.....

Name of team leader.....

REMARKS .....

.....

Will be in.....tomorrow, Hotel.....

Will be in.....2nd day, Hotel.....

Will be in.....3rd day, Hotel.....

Will be in.....7th day, Hotel.....

REMARKS .....

.....

Amt. secured for Student Rotary Loan Fund.....

Amt. secured for Special Causes.....

This is to be cleared through Promotion Dept., Witherspoon Building, Philadelphia, Pa.

Month.....192...

Daily Report to O. W. Buschgen
Witherspoon Building, Philadelphia, Pa.

Number of interviews to-day.....

Number of subscriptions secured.....

Total amount of subscriptions to-day.....

Name of team leader.....

REMARKS .....

.....

Will be in.....tomorrow, Hotel.....

Will be in.....2nd day, Hotel.....

Will be in.....3rd day, Hotel.....

Will be in.....7th day, Hotel.....

REMARKS .....

.....

Amt. secured for Student Rotary Loan Fund.....

Amt. secured for Special Causes.....

This is to be cleared through Promotion Dept.,
Witherspoon Building, Philadelphia, Pa.

pected that every representative will mail a report to both headquarters every day that he is in the field. The name of the representative should be written on the very top of the report blank (above the date). Because it is not our purpose to check up on the number of calls a man makes, and since

we are interested only in the results, the campaign representative will list the number of interviews, number of subscriptions, and total amount of those subscriptions secured daily.

The campaign representative has been assigned to a special task because of the confidence that has been placed in his integrity, ability, and industry. We, therefore, have no patience with any discussions of "credit" for subscriptions secured. The fact that one may secure more subscriptions than another may indicate only that he has been in a richer field. It is to the interest of the work at large so to assign men to various teams and territories that the greatest amount of money will be secured for the cause.

5. Pledge forms.

On the following pages (pages 79 to 86) are suggested pledge forms covering trust agreements, tuition scholarships, life endowment, annuities, and estate pledges, with an emergency pledge which is to be used at the close of the campaign after all subscriptions have been recorded and the amount of the goal has not yet been attained.

TRUST AGREEMENT

THIS AGREEMENT, made and entered into this the ..... day of ..... A. D. 19...., by and between ..... of ..... County of ..... State of ....., party of the first part and hereinafter so designated; and The Trustees

of Union Theological Seminary in Virginia, a corporation duly created and organized under the laws of Virginia, party of the second part and so hereinafter designated:

WITNESSETH, That the said party of the first part has this day donated to the said party of the second part as Trustee, and the said party of the second part has received and accepted as such Trustee, the sum of

..... dollars,

to be held and administered by the said second party, for the following purposes and upon the following conditions, to wit:

1. The said sum of.....dollars is to be held in perpetuity as a principal trust fund by the said second party as Trustee; and is to be loaned or invested by the said second party upon safe and approved security, all interest or income to be paid annually or oftener, and the entire interest or income from the said trust fund is to be used annually in the aid and support of students for the gospel ministry in Union Theological Seminary in Virginia. The said principal sum is to be kept intact forever, and is not to be used for any purpose whatever, except as set forth in this agreement.

2. The said trust fund is to be known and designated as the .....

.....

SCHOLARSHIP

Given by .....

3. If in any year the income from said sum shall not be needed for the aid and support of students it may be added to the general endowment funds or used for other seminary purposes.

The said second party acknowledges receipt of the said sum of ..... dollars, and agrees to hold and administer the same strictly in accordance with the terms and conditions of this trust agreement.

WITNESS the hands of the said parties, this the ..... day of ..... A. D. 19.....

.....Donor.

THE TRUSTEES OF UNION THEOLOGICAL SEMINARY IN VIRGINIA.

By .....President.

Attest:

.....Secretary.

Trust Agreement

THIS AGREEMENT, made and entered into this the ..... day of ..... A. D. 19...., by and between ..... of ..... County of ..... State of ....., party of the first part and hereinafter so designated; and The Trustees of Union Theological Seminary in Virginia, a corporation duly created and organized under the laws of Virginia, party of the second part and so hereinafter designated:

WITNESSETH, That the said party of the first part has this day donated to the said party of the second part as Trustee, and the said party of the second part has received and accepted as such Trustee, the sum of

..... dollars,

to be held and administered by the said second party, for the following purposes and upon the following conditions, to wit:

1. The said sum of.....dollars is to be held in perpetuity as a principal trust fund by the said second party as Trustee; and is to be loaned or invested by the said second party upon safe and approved security, all interest or income to be paid annually or oftener. Inasmuch as Union Theological Seminary, unlike colleges of liberal arts, receives no tuition fees from the students, it is understood that the income derived from this fund is to be used towards defraying the expense of educating students for the Gospel ministry in Union Theological Seminary in Virginia. The said principal sum is to be kept intact forever, and is not to be used for any purpose whatever, except as set forth in this agreement.

2. The said trust fund is to be known and designated as the .....

.....

TUITION SCHOLARSHIP

Given by .....

The said second party acknowledges receipt of the said

sum of ..... dollars, and agrees to hold and administer the same strictly in accordance with the terms and conditions of this trust agreement.

WITNESS the hands of the said parties, this the ..... day of ..... A. D. 19.....

.....Donor.

THE TRUSTEES OF UNION THEOLOGICAL SEMINARY IN VIRGINIA.

By .....President.

Attest:

.....Secretary.

SCHOLARSHIP FORM

1. This subscription shall be paid in ten equal semi-annual installments, as follows:
2. This subscription shall not bear interest except on overdue payments which shall bear interest at the rate of six per cent (6%) per annum, payable semiannually from due date.
3. The Scholarship Agreement printed on the back of this pledge is a part of this contract:

When the conditions mentioned on the face of this contract shall have been fully met, this principal sum shall be preserved and known as the..... Scholarship Fund and shall be recorded in the annual catalogue of .....

The signer of this obligation, or his legal representative, shall have the privilege of naming each year, on or

before August 1, for a period of twenty years from date, a student who shall receive the income from said fund as a credit on regular tuition or other fees in the institution designated in the preceding paragraph. In no case shall the proceeds of this fund be bought, sold or transferred for a consideration.

Should no beneficiary be named by the signer of this obligation or his legal representative, or or before August first of any year, then the president of the institution may name a beneficiary of said fund for that year. Should no beneficiary be named for any given year, the income from this subscription shall be used for current expenses.

Life Endowment

Preamble, etc.:

This subscription is made upon the following terms and conditions:

1. The subscription shall be payable on or before my decease. Interest at the rate of 5% per annum, payable semiannually from and after....., 1924.
2. Any portion of this subscription remaining unpaid at the time of my decease, shall be paid out of the proceeds of my estate.

Annuity Application

1. This subscription shall be paid in accordance with the Annuity Agreement printed on the back of this pledge, which shall be considered by all parties hereto as binding and in full force and effect as though written on the face hereof.

2. During the period between the date of this subscription and the receipt of the Annuity Bond by me, this pledge shall be considered as an Estate Pledge, to become due upon the day of my decease, and shall be payable on or before one year thereafter by my administrator or executor, out of the proceeds of my estate.
(Annuity Agreement—Reverse side.)

The subscription on the face of this contract shall be payable in cash, stocks, bonds, securities, or other legal holdings as follows:.....

Said cash, stocks, bonds, securities or other holdings as above mentioned shall be delivered to the Board of Trustees of the institution designated, upon the receipt from said Board of an annuity trust bond issued to ....., the signer hereof, bearing interest at the rate of ..... per cent per annum, payable on the ..... day of ....., 19...., and semiannually thereafter as long as..... shall live.

Estate Pledge

1. This subscription shall become due upon the day of my decease and shall be payable on or before one year thereafter by my administrator or executor, and out of the proceeds of my estate.

2. This pledge shall bear interest at the rate of..... per cent (.....%) per annum, payable semiannually from and after.....first, 1924.

Emergency Form

THE LAST CALL

In consideration of my interest in Christian education

and in the beneficiaries of the Iowa Presbyterian Education Fund, and in consideration of others subscribing for the same purpose for the institutions indicated on this card, I hereby pledge and promise to pay to Clyde E. Branton, Iowa National Bank of Des Moines, Treasurer of the Iowa Presbyterian Education Fund, or to his successor or successors in office, the sum of

$..... semiannually for 5 years, total $.....

$30.00 semiannually for 5 years, total $300.00.

$25.00 semiannually for 5 years, total $250.00.

$20.00 semiannually for 5 years, total $200.00.

$15.00 semiannually for 5 years, total $150.00.

$10.00 semiannually for 5 years, total $100.00.

$5.00 semiannually for 5 years, total $50.00.

$3.00 semiannually for 5 years, total $30.00.

$1.00 semiannually for 5 years, total $10.00.

VII

COÖPERATING SYNODICAL GROUPS

1. The pastor in the campaign.

   The part of the pastor in local churches in which the campaign is about to be conducted shall be to endorse the cause heartily, coöperating with the committee in every way and calling upon his official boards and officers to back it with their hearty endorsement by welcoming the field representatives into his church and giving them such information as may be necessary to carry on a successful campaign within the church. The almost universal testimony of the pastors where they have heartily coöperated in such a campaign is that the church is better in every way and that contributions to all causes of the church increase rather than decrease after people have contributed liberally to the cause of Christian education. Too much emphasis cannot be placed upon securing the coöperation of the pastors and officers. Unless this coöperation can be secured, the campaign will be a failure in the local community.

   Pastors of the churches should be supplied with sermon material for sermons on the following:

   a. Education in General.
   b. Christian Education.
   c. Education for the Ministry.
   d. The Synod's Institutions and Their Part in the Church's Program.

Their consent to preach on several or all of these themes should be obtained on cards sent to them and prepared for the purpose.

No subscriptions are taken at the church services and banquets. Prepared literature should be distributed at the close of the services at the exits of the church while the congregation is being dismissed.

The cause is presented by able speakers on one or two Sundays before the opening of the campaign in the local church and the individual members of the church are visited during the week and given an opportunity to have a part in the program. The advantage of the individual appeal by trained solicitors over solicitation by local help is obvious. A greater amount can be secured by the experienced solicitor with the assistance of the local constituency than by the local constituency alone.

In the larger cities it is often inadvisable to have the field representatives call upon individual families because of the time element involved. The campaign would be prolonged to such an extent that its interest could not be maintained throughout a long period. It is then advisable to have a local constituency under the supervision of field representatives call upon the various families and organizations in the city.

2. The college president in the campaign.

A financial campaign gives an unparalleled opportunity for the college president to present the cause of Christian education to a constituency extended beyond the ordinary limits of his territory.

The direction of the campaign is of course in the hands of the Campaign Committee and campaign director but the college president, if the campaign is wisely conducted, will often accompany the field representative in visiting special prospects. He will have little leisure during the progress of the campaign for he will be called upon to address gatherings of men and women, and his Sundays will largely be taken up with delivering public addresses in halls and churches on the subject of Christian education. The college president should hold himself in readiness to coöperate with the forces that are endeavoring to place his own institution before the attention of a constituency that will in the years to come extend the influence of his institution into the uttermost parts of the world.

3. The organized men of the church.

The leading men of the Brotherhood or other organized men's groups shall be taken into consultation and conferred with regarding the entire movement, and emphasis shall be laid upon the spiritual goal. Men's dinners may be arranged, and stirring addresses given, but no attempt should be made at such meetings to build up machinery but merely to get the decision of every man present to do the following things:

a. Reëstablish the family altar, or begin it if it has not already been started.
b. Agree to pray daily for the success of the movement and for the youth of the Church.
c. If he is a father, talk and pray with and for

his children that their lives may be consecrated to God.

d. Make a real effort to win some individual to allegiance to Christ during the movement.

Other suggestions may be presented in a local campaign.

VIII

AFTER THE CANVASS—THE FOLLOW-UP PLAN

1. The plan.

   The campaign being completed, it is then necessary for the local committee to secure a man to follow up the campaign. This man should be familiar with the synod and its institutions, and his duties shall be to call upon all of those prospects whom field representatives were unable to see on account of sickness, absence from home, or some other cause. There are always certain individuals who are not ready to subscribe over a period of years but who will make annual subscriptions. These, therefore, should be seen annually. There are also a great many who were not ready to subscribe at the particular time they were seen, either because of financial inability or because of certain local problems.

   A complete record is kept by the field representative of each visit made in each church and the work done by this follow-up man with these prospects more than reimburses the committee for his salary and keeps the fire burning where it has once been kindled.

2. The follow-up man.

   a. The follow-up man must be a thoroughly consecrated Christian, industrious and intelligent.

   b. He must be under the direction of the Cam-

paign Committee through its treasurer. He should be elected for one year at a time.

c. He should have a fixed salary and traveling expenses. He should have the use of an automobile.

3. Duties of the follow-up man.
   a. To collect delinquent pledges, securing his data from the treasurer's office.
   b. To secure additional pledges to cover shrinkage from the reserve cards, and so forth.
   c. To spend his Sundays in the field preaching on Christian education.
   d. To sell annuity bonds for any or all of the institutions within the synods.

4. Duties of the Bookkeeping Department.

   The Bookkeeping Department can take care of such clerical work as is necessary.

   Correspondence will not collect subscriptions. Personal contact with delinquents is better than hundreds of letters.

5. Special work.

   From January to March the follow-up man can be used by the synod's committee to assist the New Era Movement or otherwise as may be designated, thus reducing the expense to the committee.

IX

REASONS FOR NOT PARTICIPATING IN THE EDUCATIONAL MOVEMENT AND HOW THEY ARE MET

On the following pages are the results of observation in various parts of the country covering a period of several years. Every " reason " for not participating in the educational movements has actually been presented to a representative of the Board of Christian Education.

To meet these objections, which in most cases were honestly presented, we have asked each of our representatives to submit an answer. These " reasons " have also been sent to a selected group of ministers and educators throughout the land and their answers have been included.

The objections of an honest objector can, in nearly every instance, be answered to his satisfaction. But where the " reason " is an excuse for not contributing, no amount of information or argument will convince him. It is an axiom with our organization that argument is to no avail.

The prospective contributor will take an active part in the campaign only when he is convinced that it is the thing for him to do. But the influence of his pastor, his fellow members and his townsmen will have much to do with his attitude, and when he is approached by an earnest solicitor, a member of the Church can usually be expected to respond to every worthy appeal.

The " reasons " and answers submitted herewith take

on the nature of a catechism on Christian education and as such are submitted in the hope that those who are wandering, not realizing their obligation to the cause of Christian education, may see the light.

An index to these objections, and the answers, appears on pages 155-158.

X

VARIOUS REASONS FOR NOT SUBSCRIBING

Calamity.

1. " An approaching calamity will get us in two years."

   Yes, and if we stop giving, the Devil will get the world in two generations.

   Calamity may be a blessing in disguise. Show benefit of boll weevil in South—city in Alabama erected monument in its honor.

   Granted. When it comes, we shall need leadership to help us recover, and more leadership to help us escape repeated calamities. Calamities are the common curse of the uneducated.

   The Devil is not almighty. If calamity should come, it will be well if God can count on our doing our duty, trusting him, and preparing young life to meet all situations with Christian fortitude.

2. " Crop failure because of drought—lost last year, lost this year, going to lose next year, *ad infinitum*."

   True! and the way to correct it is to invest a part of what you have left in God's cause. Read The Book of Haggai, Prov. 3: 9, and Mal. 3: 7-12.

   The law of averages has always held good. If you have lost for two years, this is the year for you to make good. Show your faith by making a subscription.

The great law of averages will still hold, and when we think of our wealth in comparison with Armenia, there will still be a living for all who work, and for the Lord's work.

But—hasn't the Lord always taken care of you in a most wonderful manner? And in every period of five years, aren't there some good years that help to even up?

Going to quit farming next year? Lean and fat years. Bluff.

Count the fat years! Compare with the lean years. We will give you plenty of time to start paying on your pledge.

Crops have failed in the past and will be likely to fail in the future. Business men have lost in the past and are likely to lose in the future, but the real man of God stands true whether he is going up the ladder or down. No matter what the circumstances, he does his bit and his duty as best he can at all times.

3. "Taxes are double this year for me, and selling price for produce has dropped."

Help us to correct economic conditions by fostering the work of the church. It is the only institution that teaches man the Golden Rule.

That is true, but these things are already being readjusted. The industrial strikes and wage-cutting is part of the evidence that things approach a better balance.

Yes, taxes are high and selling prices low, but will

they get better if we throw up our hands and quit? Your church has a plan to try to get at the seat of the trouble.

"Render . . . unto God the things that are God's." The increased cost of State administration ought to suggest the need for increased funds for the Church. Partnership with God assures financial prosperity if it is best for us.

Shall the law get all? By sacrifice is there not something for the call of grace?

Must we ask the Lord's great educational work to wait until everything is out of the way?

A subscription to this cause will reduce the amount to be paid on your income tax. Fifteen per cent of your income may be deducted for gifts of this kind. It will also mean that you will have less taxes to pay locally. Surely it is better to give more money to the Church than to the tax collector.

Deferring Action.

4. "Will send it in."

Just smile and explain that we have to make a daily report, and we have so many people to see—we hoped he could say now what he could do.

Mention strength of his example in getting this church's quota.

A very small percentage of cards left with the prospective donor ever come in. When they do come in, the amounts are usually smaller, considerably smaller than when given to the solicitor.

If this method were to be pursued universally, we might as well handle by mail, and dispense with personal interviews.

Stress the uncertainty of every day's work. This would upset our plans. The first payment may be deferred, if he wishes.

"I will send it in" is not treating the Lord's business in a business-like way. The business of a Christian enterprise requires definite accounting, budgeting, and planning. The needs of the Church's institutions are perfectly definite. They can be financed only by perfectly definite obligations. Many of the Church's most beneficent enterprises have been wrecked by unwise reliance on mere expressions of good will.

5. "If I do not 'donate' this time, I will give to something else."

This should be to you an investment, not a donation. It is an opportunity which you cannot afford to neglect.

6. "I will talk it over with my wife."

Would you be too busy to consider a proportion of vital importance?

It is a good idea to talk it over with your wife, if you give jointly, and I will be very glad to go into the matter with both of you at once.

While we don't object to your talking it over with your wife, we do say frankly that if you can commit yourself now, it will greatly facilitate our work. You can readily realize what an immense

amount of work it takes to come back and see everybody a second time. We had hoped that with the publicity, the Sunday sermon, and this interview, you could give us your answer now.

I appreciate the fact that you desire to take her into your confidence before committing yourself, but, Mr. Smith, this work is the Lord's and it costs the Kingdom just that much more every time we have to make a second trip, and of course you want this work carried on with as little expense as is possible. You can help the cause and us if we can decide upon this now. No doubt what you do will have the coöperation of your wife anyway. Why not have your wife come in right now and the three of us talk it over together?

All right, let us do that to-day.

If the loss of time and the cost to His treasury does not hold good, then go to see his wife, and come back after supper and see them together.

7. "Too busy to consider it now."

Will be glad to talk it over with you when you are at leisure. If He should appear would you be too busy to grant him an interview?

You are just like all of us! But you know we have all been a trifle prone to neglect these little important things. Give me five minutes to state this matter clearly and to the point, and then you can either give me your answer or else grant me an appointment when you have time to consider the matter.

Would you be too busy to consider a proposition

which is of vital importance to your boy or your girl, if you knew you would not have the opportunity presented to you again?

When would it suit you to see me?

There isn't any substitute for common sense, and if he is not in a position at the moment to give this subject at least the same consideration that he would give to a problem in his business, then you had better see him at a more favorable time. If he is simply evading the issue, use something like the following: Can't you drop your own business for a few moments and take up the King's business? We ought to give the Lord's business as much consideration as our own. The fact that we have not done so in the past years is why I am here to see you now. If my interview with you lasts more than a very short while, it will be your fault, not mine.

If I offered you a business investment paying twenty-five per cent dividends you would not be too busy to consider that now. Here's an investment that will pay far greater dividends in Christian character and lives saved for the Kingdom.

8. "I prefer to give as I get it."

You must remember that the expenses of the schools are steady and regular and the income must be regular and definite if the financial balance of the school is to be maintained. If this is right for you, it is right for others. You can see where this would lead if everyone practiced it. Could we secure the services of a pastor, choir, or

anyone else on a mere verbal promise to give them something just as we get it?

If we are connected with any lodge or secret order, can we maintain our standing and take this position as to the payment of the dues?

Each member shares in the privileges, and fairness requires that all should also share in the expenses according to ability.

9. "I drop in something whenever I attend."

That is a commendable appreciation of giving as an act of worship. But you can see the weakness from a practical standpoint. The expenses of the Church and its great causes go on all the time, and require a steady and certain income.

People who are right-spirited and who really care do not just scatter disinfectants when they just happen to meet a neighbor with the smallpox—they do their part in general protection.

10. "I prefer to make my gifts through the women's auxiliary."

The women's auxiliary is a proper agency for the transmission of gifts towards the support of the causes with which it is allied. It cannot, however, be the channel of support for such special objects as college endowments and buildings.

A fellow who really loves a girl doesn't restrict his gifts to D. A. R., or any other one delivery.

11. "I shall wait until I have a good deal of money

and then do some big individual thing. This way I am merely contributing to a pot."

In the army they did not ask me to whip the Kaiser—only to help. This is the major thing now.

We are offering you —— years in which to do a big thing. Sometimes it is too late.

If you are like most of us, you will never reach that day, for we all find a place for it as soon as we get it. Why not make this payable over —— years, make it a scholarship at——, and then the money will be working right along.

You can designate all your gift to a certain school or take a $5,000 scholarship and pay the principal just as you desire, so that your money will be in something tangible in which you will take a keen interest all of your life.

Do not despise the day of small things. You will hardly miss the limited amount you can give today, and if many more do the same, the pot will take care of the needs. If everyone waited as you suggest, we should not accomplish much. Over half of the support of large objectives has come from the small givers.

Why not do the big thing now, telling each year to provide its part? You may never have much money at any one time. God does not give it to you all at one time. Why not enter into the plans made for you by the greatest men of your Church? Are they right or wrong?

12. "See other folks first and come to me last, for they

will ask you what I did, and my little subscription will hurt you, if I give it now."

We do not tell one what another has done. Besides God knows what you ought to do. If you are ashamed for others to know what you do, how can you face him?

If you think, your influence will affect others, which it certainly does, then why not be sure that it is for good?

Then make it large, looking to God to enable you to pay it, and you will not be ashamed of it.

How do you know that your putting off may not help everyone to do likewise? We cannot come back, time is too short.

Not the size, but the spirit, of a contribution gives it its value or subtracts from it.

Delusions.

13. "I do not believe in foreign missions. The schools for the Church send out too many missionaries."

Read the last two verses in Matthew, which in substance say, "Teach and evangelize all nations." Where should we be if the early Christians had not sent out missionaries? From a cold national standpoint the spread of the Christian religion makes our relations infinitely better with other nations. Our trouble therefore is in not sending out enough missionaries.

If we do not send foreign missionaries, we are disobeying the command of our Lord; the missionary

Baptists increased to six millions, the Anabaptists have all died off.

All right, sir, I am not sent to argue this case, but you do believe in supporting —— (name some other activity)?

It has been said, and rightly, too, that one great reason why North America stands as the most enlightened country of the Western Hemisphere is that the men who discovered and settled South America came in search of gold, while our early settlers came in search of God. Let us not scorn the ladder by which we climbed. Christian education is the greatest means of keeping our nation Christian.

It is through foreign missions that Christianity has become the religion of most of the great peoples of the world, and it is only through foreign missions that non-Christian nations can become Christian. If the Christian gospel carries a divine message intended for all men, it is important that all men shall receive it.

If we believe in the Saviour we must believe in the rightfulness of his last command, "Go ye therefore, and make disciples of all the nations." The establishing of commercial relations, and even taking education to the heathen, will not bring them true and lasting benefit. There is another element needed, namely, the morale which comes and abides through the preaching of the gospel.

14. "The denominations are trying to outdo one another in giving."

This is not a matter of competition at all, but God has given each of us a task and we have been neglecting it.

The denominations have all neglected their schools and colleges and now are making up for lost time. The fine results for the Kingdom and the fine manner in which our laymen are taking hold are sufficient testimony. We bear our fellow denominations good will and wish them Godspeed.

There are probably a number in some churches who are doing this consciously or unconsciously, but the leadership of our Church is moved only by the clear revealed duty to try to meet the needs of the world.

Never in history have the churches been working in harmony as they are to-day. All creeds recognize the fact that Christian Education is the only thing that will solve our problems. The need is here and all are working hand in hand in this movement.

It may appear so, but other denominations are not furnishing our leadership. We must hold up our end, for we cannot expect help from other denominations which have their own leadership to produce.

The denominations all realize the problems we are facing as a nation, and as workers for the Kingdom, we cannot do the large work of the Kingdom except in a large way.

Ask for the undisputed evidence of this. Stop the critics with a challenge, then start them with us by another challenge!

They have a great distance to go yet before the members of any Church perform their whole duty. Let this friendly rivalry continue until it brings us much nearer the full duty of stewardship which should be the experience of all Christians.

To outdo another in some good which he is doing is not to be censured.

15. "I never pledge in advance—or I don't believe in pledges."

This position is not consistent. You must make a pledge if you rent an office, home, or telephone. A verbal pledge is involved in the purchase of anything on credit.

It is difficult for the Church to make any adequate plan for the maintenance, and especially the extension, of its work unless there is some definite information as to what may be reasonably expected from the membership.

The local church knows you and knows it can count on you and for about how much—the synod cannot hire carpenters and tell them that a Mr. Smith said he would pay them something sometime in five years.

We cannot hope to raise millions of dollars any other way. Our Saviour prepared a place in advance for us.

None of us like it overly much, but to make up for what our last generation neglected, we feel that we must do this thing at once and with speed. A million is not to be had in cash, so we are all of us saying that we will make the sacrifice of our past

policy and do this one with the other for the Lord. There is so much brotherly love involved in the work of colleges that pledges are canceled when facts of unfortunate turns in financial affairs have been presented by those who have made pledges, with a request for cancellation made by them. Good will is better than money, even in the case of a needy college. A pledge or promisory note is a modern instrument of credit which banks regard with high esteem, and generous men for the most part prefer paying their large pledges in installments previously agreed upon.

If we feel that a thing is worth while and should be supported, then to make a pledge to it is simply putting it definitely into our plans for the future. Through Liberty Bonds and War Stamps we pledged our resources. Without such pledges the World War could not have been won. Great enterprises must invariably be financed in advance. Why make a difference in the application of our fortunes to the war against ignorance and sin?

Pledging is merely walking by faith. Business and industry could not be possible without this element. Eighty-five per cent of all business is conducted on credit or faith. If that were not so we should have no banks.

Did you ever build a house, buy a farm, or horse, or auto? You didn't always pay cash either. In nine cases out of ten you signed a note or a promise of some kind to pay for the thing you bought. You cannot deny that nine tenths of the big deals in this country are put over on paper.

You do not hesitate to sign a pledge when a dollar is in sight and then balk at signing a pledge to the Lord who gives you everything. Why not do the Lord's business in a business-like way?

The five-payment subscription enables a person to do more for this cause and places no unwarranted burden upon him. It spreads like a blanket over all.

Suppose all our Christian people should take that stand! Where would our Churches and civilization be? We cannot plan for the future without knowing what we may reasonably count on. You plant seed in the spring and have faith that you will harvest a crop in the fall.

You are a lonely man! Thousands are doing it, especially when they see that this is our only way to get the million!

If after making a pledge you should find that through some condition or circumstance that has arisen you are unable to meet the pledge, you can cancel or reduce it by notifying the treasurer by letter.

16. "I believe entirely in State education—Church should keep 'hands off.'"

State educators of to-day appreciate more and more the Church college. State education is becoming more technical, and the Christian college prepares for the training which the State is best fitted to give. There is no overlapping of the State and Church schools.

It is a universal feeling that what the world needs

to-day is not a Sunday-only religion, but a religion which applies in shop and mind as well as in church and pew. It logically follows that all schools where leaders are developed, whether technical or theological, should be thoroughly Christian.

I am hoping and praying that State schools may be more and more successful. The critical need at this time is for men and women in active leadership with a Christian point of view, and under our national Constitution it is impossible for a State institution, much as it may desire, to stress things religious. Unless we have educated men and women with Christian impulses and Christian character, the problems of our democracy will baffle us.

17. "By increasing the endowment of a college you decrease its efficiency."

We have put modern machinery in these water-power mills in twenty-two years; but Church mills for preachers have not been improved. Is that good business?

That may be true past a certain limit, but we seek an efficiency limit with an efficiency balance in numbers of students in proportion to faculty heads. We have been paupers; we want to be middle-class folks and not wealthy bondholders!

The fact is that the efficiency of a college is absolutely dependent upon its endowment, for without endowment a school simply cannot pay adequate salaries and furnish the right kind of equipment.

Do you decrease the efficiency of your store or your farm by adding to your stock or equipment? This depends entirely on who controls and manages the college. Our Church courts can be depended on to manage the endowment wisely and carefully. Some of our safest, most efficient institutions are endowed, and but for the endowment they would be terribly embarrassed. It would be impossible to devote the necessary time to school work if funds were lacking.

We claim that by doing this we add to its efficiency. We make it easier for our pupils who are not able to pay the price to get education at a nominal cost. Is a carpenter, farmer, or mechanic less efficient when you furnish him better tools to work with? Don't you think a college ought to do better work under the same circumstances?

For the same reason withdrawing the school-tax money which pays State university professors would increase the efficiency of the State school.

18. "Orphan asylums should be included in this campaign. I give only to that cause."

It is highly important to take the orphans and give them a college education. Why not establish a scholarship exclusively for orphans at——College?

I am glad you are interested in orphanages, but the fact is that it is easier to raise money for orphanages than for any other kind of institutions. Our colleges need the money just as much as orphanages need it.

Take his subscription for an orphan's home.

Your gifts are well directed when they go to orphan asylums, but here is an enterprise quite different from them, and perhaps even more important, inasmuch as it provides a well-balanced training for the men and women who will be meeting the largest parts of the world's responsibilities in the next generation.

19. "The cause of ministerial relief is the greatest cause before the Church—not one cent until the Church itself has paid its debt."

We want to take care of the aged ministers, and progress has been made in doing this, but if we fail to support our institutions of learning, we shall have no preachers to take the place of those who get the ministerial-relief advantages and leave their pulpits in old age.

Do you think that the Church can ever pay her debt if people do not give liberally to the cause of Christian education?

Do something for both as both need your help.

The two tasks go side by side,—supporting veterans and training recruits. The aged pastor of to-day was the student in academy or college fifty years ago, and these aged men of God would be the last to permit the slighting of our task of producing more young soldiers who in their own turn may be veterans.

The debt of the Church to her loyal heroes is a just debt. It certainly must be paid, but in order to guarantee its continued payment we must have well-trained and efficient young men in the active

ministry who can carry on the whole program. This is impossible without college-trained men.

It is not; the sin of stinginess is the greatest cause before the Church. If men would pay the minister one half the price for the inducement to build on the one Foundation the home not made with hands that they do the bricklayers and carpenters for the temporal structure on sand, there would be no need of ministerial relief and thus making preachers objects of charity.

20. "Ministers can preach the gospel without a college education."

"It was God's good pleasure by the foolishness of the preaching to save them that believe." But that does not mean foolish preaching.

Would you want a physician to minister to you who had not had an education?

No leader can lead if he knows no more than those whom he is leading know. "If the blind guide the blind, both shall fall into a pit."

Very true—which kind do you generally go to hear?

God has always used an educated man for a leader in times of great crises. Would you risk the religious training of your children entirely to uneducated men?

Only in exceptional cases. The preacher should be a leader in the community, and needs training.

Yes, but as a rule do you endorse an educated ministry? Will the people be lifted highest by ignorant men?

We live in an age better educated than any previous age—an intellectual, skeptical attitude toward religion is rapidly advancing. The representative of faith to-day must have not only unction but insight into history and progress, into science and industry, in short, into the modern mental life of humanity, if he is to form contacts with the minds and hearts of the new century.

21. "You are commercializing the Church's business. I'll have nothing to do with it."

The Lord pity you! I am afraid that this man does not love the Lord enough to want any part in his work. God asks for our money. If that is "commercializing" his work, "make the most of it."

Could you offer a better plan? Don't you believe that the business of the Church should be conducted with as much business judgment as we use for our own personal business? Christ commended the good steward.

We are not commercializing the Church and its affairs; we are only doing the thing which we should have done long ago. Put more business into the running of the Church affairs. Where would your business be if you gave no more attention to it than the Church has had in the past twenty-five years? We must keep pace with the age. All business has inculcated into it new ideas.

I would ask for a more definite statement of the objection—sometimes one thing is intended, at other times something else. If he is referring to

the expenses of the campaign, I'd ask him how he would do it. If he objects to endowments, I'd show him Harvard, Yale, and so forth.

Yes, if commercializing means using wisdom. Our Lord said that men of the world are wiser than those of the Kingdom. Let's be both good and wise.

As a business man, you will agree that one of the main faults that the business man has to find with the business end of the Church is that it has not been handled in a business-like manner. (Agree with him.) You don't handle your own business in a slipshod manner, why expect the Church business to go along without the necessary machinery? No, we are choosing this method to spiritualize some more of the Lord's money, kept too long in our pockets.

In fact, money spent in this way and after this fashion is one of the biggest investments that the Church could make, for its dividends will be payable in Christian leaders, the need of to-day. Thus, instead of commercializing the Church, we are doing the Church's business of safeguarding our youth and retaining our hold upon them.

To "commercialize" a thing is to conduct it for private financial profit. The appeal to the Church for aid to the cause of Christian education presents an opportunity for service in promoting the Kingdom of God by helping to train Christian leaders for the work of the world. When one recalls that well over ninety per cent of the ministers and missionaries of our Church come from the Christian

colleges, it must be evident that the Church has a duty as well as an opportunity in its relation to the cause of Christian education.

Money can do only money's work but if there is such a thing as using the things of Cæsar for God, its best occasion is found in gifts to colleges where we come nearer than any other place in our civilization to seeing commercial gold transmuted before our eyes into spiritual character. Colleges cannot create souls but they can liberate them from bondage and help them on to the stature of the perfect man.

"By their fruits ye shall know them." Compare the people who give in campaigns with the people who refuse to give, and see which are the commercial spirits and which those that manifest the true fruits of the spirit.

22. "I do not expect to send my boy to college. I did not have a college education and what was good enough for me is good enough for him."

Do you use tallow candles? Your father and grandfather were happy with them for light. Do you clothe your boy in homespun because you wore it?

A new day has dawned in the educational world. What chance do you think your boy will have with the odds against him? Do you ride around in an oxcart to-day just because your grandfather did? You should send him—he would be a better man if he were a college man. This is an age of progress; your boy cannot make the success that you

have. Times have changed—he must be an educated man or a nonentity in this life with present conditions as they are.

But you want an educated minister. Do for others what some have done for you.

If you had no education, is that ground enough to withhold the same from your son? Is he not deserving of the best? Do you endorse ignorance?

Your own boy may not go to college, but nevertheless he will owe more to the colleges than your gift can pay. If he becomes a farmer, he will be indebted to the science of chemistry, if to nothing else. If he goes to church on Sunday, he will be indebted to the college for the preacher. If he buys land, he will be indebted to the college for the lawyer who searches his title and draws his deed, or for the judge who helps him collect his just debts. If his child is sick, he will be indebted to the college for the doctor who saves the child, or if the child dies, he will wish that his father had done something to make the science of medicine more perfect.

23. "I am against campaigns and the pressure that is brought to bear. If the congregation has not been taught in giving and has not given to this cause voluntarily, it is the preacher's fault, not theirs. The fault lies with the kind of pastors your schools have been turning out."

Yes, so am I! It is the preacher's business! But when he talks about money, you quit going. "He

says so much about money; I like to hear something else when I go to church," you say!

If the people of the Church would do what they should, we should not have to urge them. To improve the product of the plant we must of necessity install modern machinery.

Our pastors may have lacked courage to ask for money, or vision; but the Church is awake now and wants you to join in moving forward.

You are mistaken. No pressure is being brought to bear. Give only in a free spirit.

If these pastors have been at fault, let us cure the trouble by producting the kind you need. The Church courts and Agencies have endorsed the campaigns—will you suggest a better way?

A pastor's success depends largely on the men of his church.

The ideal pastor should not have to be a money raiser. His teaching through the years should, and usually does, inculcate Christian stewardship of possessions. Campaign pressure is necessary to give the "Christian steward" information that will enable him to make wise distribution.

Mere Excuses.

24. "If state education has done for Germany what you say, I'll send my money to Germany—they need it more than we do."

The trouble has already been done in Germany. We are trying to guard against the same thing here.

To do that would be to try to enter an opening wedge on small capital. The Churches of the world are studying the problem of Germany and it is for us to furnish an enlightened leadership to study the problems.

Mr. Smith, the whole world is looking not to Germany, but to America, for Christian leadership. Therefore, in order to wield that influence of Christianity in other lands, we must first produce it. This is bluff. Handle it tactfully as such. He has no idea of sending any money to Germany.

25. "Don't consider myself a member."

Ask, "Do you mean that you have deliberately and intentionally severed your relationship with the Church of Jesus Christ?"

Discover the reason and make note of it.

Urge him to consider the place of the Church in the world and, in the individual life, and impress upon him the responsibility of standing in his place in the Church in this hour of the world's need.

Tactfully suggest that he is probably like some others who have grown out of the habit of church attendance, become interested in other things, and drifted out of the channels of serious religious thoughts.

Suggest that he make an appointment with the pastor to talk about the matter and be sure to state that one of the most encouraging features of the work is the return to the Church and its work

of a number of people who have been out of touch with it for some time.

26. "I give my time to the Lord, speaking in churches without pastors."

The Lord requires our time and our money, too. Perhaps you have some money that you would like to invest so that it will help to carry on your work when you are gone.

Good, but when God graciously uses a man that way, he does not intend to cut him off from the privilege and blessing of making his money talk for our Lord Jesus.

How much time? Are you counting the days? Is the privilege compensation enough? Do something anyway.

27. "Subscribed to another Church campaign—cannot give any more."

Well enough! But it is no use to help to build churches unless we provide for a supply of preachers.

If nothing better can be done, let the pledge to this cause be paid after the other will have been paid. But nearly all of us can sacrifice something more. Does that cancel your obligation to your own synod and your church?

28. "Pledged to another college campaign."

We have no objection to that, but we need our own Church school. Your own Church school

should have as large a claim on you as ——.

Good! Don't forget that no one else is going to do your part in your own Church's program. Pay on your pledge to this cause after your —— pledge has been paid.

Fine! Every college man has his *Alma Mater* to look after. We subscribe to other agencies also. That does not relieve us of our responsibility.

That was your privilege, but will you let your own suffer while you support one that is not your own? Each college has its own peculiar field and type of work. If the college needs your help and is worthy of it, a pledge to another institution should never be allowed to stand in its way.

29. "Do you think it good business to try to revive an institution that has been dead as long as——?"

It never has been dead! It furnished the Church of different denominations —— ministers! "Poor, yet making many rich." It is better "business" to resuscitate so fine a school than to try to start a new school—and we must have one!

Do you think it good business to let a college die, especially a college with as glorious a record as——?

Please read the history of——. Does it read like the obituary of a dead college? Find out from him the name of his *Alma Mater* and make some comparisons. This is a good chance to make a convert of him and to give him some things to think about after you are gone.

If he is open to conviction, explain it to him, and

let him do most of the talking. If it has been dead—the resurrection day is near. Come, be a witness!

If dead, it is a right lively corpse, judging from the number of leaders who hail from there.

Certainly, if the institution is needed. In such a case such a revival is not only good business but also necessary business, to promote the cause of education. Dead colleges are due usually to a lack of financial support. With proper support the institution will prove its right to live.

Not Interested.

30. "I am giving entirely to foreign missions."

This movement is the foundation of the missionary enterprise.

Our missionaries must be trained.

Foreign missions cannot "carry on" without Christian leaders. Some eighty-five per cent of these come from Church schools. Don't accept the leaders without helping to bear the expense of turning them out.

31. "I am not interested in the Church." (Grudge against preacher or member for some cause, real or imaginary.)

Frankly hope that he is big enough to face the Church's program on its merits.

I can see what you are talking about, but after all the Church doesn't pose as a perfect organization

any more than the Masons or any other group of people engaged in good work. There are always some who bring reproach upon the rest by their actions. It has been very noticeable to me in my traveling about that men are coming to the point where they are willing to overlook the smaller thing and look to the higher object of carrying on for the good of the Kingdom.

But I know that you are interested in the Kingdom and the nation. What kind of people and leaders shall we have if we do not keep up our Christian schools?

It remains a fact that the Church is the divinely appointed agency through which lost men are to be saved and one who does not coöperate with some Church misses opportunities to help in the meeting of the world's greatest problems and sorrows.

You are not responsible for what you may think the other fellow ought to do. This is a personal matter between you and God.

Of course, you have your own good reasons for feeling as you do. I appreciate that fact. A man who has occupied the position in your local church that you have in years past, must have in his own heart a very sufficient reason for not taking any interest now. But I want to speak frankly with you in these few moments that I shall have and in my remarks I am going to ask you to forget for the time being the local church problem, your personal feelings, and to try to look at this great work in its larger sense as a part of God's program and

a part that has been intrusted to the Church. I know that you are too big a Christian to let the personal element creep in.

Ask if he knows the minister personally? Praise him if you can. State that the pastor and officers welcome constructive criticism and are endeavoring to make the church as efficient as possible.

Remind him that the Church is bigger than any part or department of it. Also state that he is asked to contribute in order to sustain the work which the Church is doing, and should not consider individuals but results.

Too bad, sir, but the Church is deeply interested in you and your children. Since you take this position, the need is greater. Do you let one man or something that happened put you out of any other business? Not interested? Whom are you inspiring by this course? Forget the worst, accept the best—now. Put your heart into this big thing! This is not your local church but you and your faith in your God.

Poverty

32. "My brother [or brother-in-law] is dead; I must provide for his children and it takes all my money."

Right enough, but will you provide only for their bodies? Help us provide Christian education to make true men and women of them.

Give him an example of what some one else has done who is situated as he is.

We are asking you to help them, to provide a school where they can get an education and a Christian education as good as the best, and for a very nominal cost.

Noble work, but who would help to provide for them if you were taken away? Leave a scholarship for them to use.

If this statement is literally true, would not ask him for much. But "Them that honor me I will honor."

If it takes all of your money, there is none left. But could you not plan to take some part in this campaign in the near future?

33. "Am giving so much now to the Church that I'll have to reduce pledges next year."

Don't do that. Ask God to help you do even more and trust him for it. In the meantime, cut out unnecessary things, and you will have something for this vital need also.

If you will find some one who is willing to do his part and yours, too, we will let you off.

We are not asking you to begin paying at this time if it does not suit you or would inconvenience you to do so, but wait until things are in a little better shape with you and then when you have taken care of your outstanding pledge, start paying on this cause. Surely in five years you can do something even though it is only a very nominal sum.

Don't do it—unless you are doing some "wild-

cat" pledging; rather increase them and watch God enable you to pay them. Think of experiences of others who trusted God to enable them to pay.

Reduce somewhere else. Don't retrench on the church's work first. Put "first things first."

34. "I am in debt now."

Yes, as long as you keep borrowing money to invest it you will stay in debt. Won't you back your judgment for the advancement of the Kingdom as for your own business?

You "have nothing on" most of us! All of us have our troubles, but we don't want to charge them up to the Lord. The law of averages holds good and you and I and all of us believe the Lord never went back on a man who is trying to help him out! We are not worth much after all if we don't have such experiences sooner or later in life. Most of the men who acquire wealth go into debt. Sometimes a man is extremely fortunate to be able to be in debt. It is a good sign that he is trusted. If we waited for all our debts to be paid should we ever give to any worthy cause? I believe that giving and debt-paying can go hand in hand.

You may live a thousand years and you will always be in debt to God. You will never find a better time to make a deposit in God's bank. Your investment is safe and commences drawing dividends at once.

I am just asking you to put this special need upon your budget of "good works." We shall always

owe more than we can possibly pay. I feel that we should be as anxious to go in debt for the Lord's work as for our own.

Are you planning to pay out? (Invariably yes.) Enlarge your plans a little for the Master's sake! If this be a debt of arrears from some mishap in life or in the home, in prayerful consideration consider said party exempt. But if it be a debt of business obligation or credit (such as is used daily to run the average business), then why not owe a little to the Lord? If it be stocks and shares, what of securities in heaven?

35. "Have so little to give that it is unnecessary to pledge it."

Many of our givers contribute small amounts but the sum total of these constitute a very large percentage of the operating expense of the Church.

It is necessary as far as possible to know what every member will give in order to plan the work most effectively.

If you do not pledge the amount you expect to give, be it great or small, other members will soon follow your example and hesitate or refuse to make a pledge also.

36. "My house burned; no insurance."

If you had it to do over, no doubt you would have insurance on your house. Incidentally, would it not be a good idea to invest now in something that will insure a civilized Christian country to live in?

This plan covers —— years. Let's insure our children and our Church against lack of religious leaders.

Might have been worse. Aren't you thankful your family escaped uninjured? Make a thank offering. Was that the Lord's fault? Why charge your neglect up against the Kingdom program?

37. "Sickness in the family necessitating big doctor's bills."

But this is often the means of drawing us closer to God even though it is expensive and painful. Let us trust him to show the way to carry out his instructions to give freely even though less than we desire.

"Man's extremity is God's opportunity," and he sometimes grants us a spiritual blessing through physical suffering.

Try to pay the doctor of the body and have a little left for the Doctor of the soul.

Valid excuse, if sufficiently true.

Can you not make some plans for your Master in spite of illness and doctor's bills?

38. "Would like to help but have no money."

If you really would, you will, and trust God for it as you trust him for next year's supplies.

You have —— years in which to pay your subscription, and we are not asking for a cash payment.

Most of us are in the same fix! But of course not for long. It is always darkest just before dawn.

You have —— years in which to make the money. Surely in that time you can put aside something for a cause as great as this.

I would tell him of the widow with five children who washed for a living. She and three of the children (who made their money during school vacations) pledged $12.50 in five years, in addition to $6.00 annual pledge to their own pastor.

Use your courageous faith and pledge in the limits of common sense.

If the heart is right, Christian wisdom will find some way to give. Give little by little and regularly; this is the way enormous amounts are accumulated.

Prejudices.

39. "There are too many small schools now."

Some of the greatest men our country has ever produced were educated in small schools. A student gets more individual instruction in a small school.

Out of small schools has come the leadership of the world; out of the small, Christian college has come a large per cent of the Christian leadership.

There are not enough Christian schools. More Christian schools mean better boys and girls and a higher type of manhood.

Dr. Eliot, of Harvard, one of the large colleges of the country, says in substance that the radius of a

college's pulling power is continually shortening. Therefore, it is imperative that we have numerous small schools by which to serve the immediate population. (Refer to Harvard's drawing the large majority of students, something like seventy-five per cent, from the New England states, and about ninety per cent of those from Massachusetts alone.) We must put the power plants of Christian education in close proximity to the source of supply. Only in that way can the nation and the Church expect to serve the people best. The whole trend of thought is back to the small, Christian college.

40. "My boy used to go to Sunday school regularly. I sent him to a Church college. Now he never goes to Sunday school."

Can you blame the Church college because your boy does not go to Sunday school now?

The Christian college does not take all the credit for the upright men it turns out but gives additional credit to home training and the like. Don't, therefore, saddle all the blame on it, for there may be many reasons. The law of averages says that the Church-college men do take an interest in Sunday-school work. Solomon said, "Train up a child," and so forth. That boy will come back yet. In my own life the influence of the Church college has been the stabilizing factor.

Your boy left the Sunday school not because of the influence of the college but in spite of the religious influence of the college.

We do not claim perfection for a Church college. But sometimes the fault is in the home. All the religion taught in the Church college can be destroyed in a home where religion is not practiced. Let me suggest that you go to Sunday school with your boy. The Christian college will be a failure unless supported by the Christian home.

The influence of Christian training which your boy had in your own church school may for the moment not seen to prevail, but it will and does stand steadfast in the crises of a man's life. You can bank on him coming through all right. If he doesn't, he will be the exception and not the rule.

You know the stuff your boy is made of! Let me ask you a question. If the church school could not hold your boy, what could you expect any other school to do? Was he driven or drawn to the Sunday school at home?

41. "The administration and management of the colleges is too unbusinesslike for me to put anything into them."

Do not argue this. Stress the facts in the Sunday appeal from the pulpit.

This fund will establish your institutions on a business basis.

Of course there have been mistakes, grave mistakes in business management in some quarters, but that happens in our own firms at times. What we need is live men like you to take an interest in these institutions and see that they are run right. That is what we are seeking—interest on the part of our

laymen so that we can run our institutions and finance them as they should be.

That is only apparent. The fact is that the Church colleges spend only about —— a year per student, while the State schools spend more than ——.

Do you know of any other business enterprise in this country that has failed besides schools and colleges? On a percentage basis, the administration of the business of the schools and colleges is about as sound as any other you can mention.

It is nothing short of a miracle that they have accomplished so much with the little funds that have been available.

If the people can feel that they know something personally about the men who will have charge of even the detail of the handling of their funds, they will have confidence enough to intrust their money in the school's keeping.

Which college do you mean? I will look into that. State your case fully and I will get a report on it. This man will very likely recede and sign.

42. "Do not believe in denominational schools."

Eighty-five per cent of our Christian leadership comes from Church schools. The great colleges of America with few exceptions got their fine start as schools organized by some Church.
The only way to keep our Church schools Christian is to have them under the control of some branch of the Church of Jesus Christ.

I am very sorry, but I believe that if you will study their work and their output you will decide with Mr. Rockefeller, and many other men who look upon all such work from the practical viewpoint, that the denominational college is absolutely necessary.

Our campaign is for Christian education, not Presbyterian education.

The denominational college is freer and broader than the tax-supported college. The Church college can teach everything that the tax-supported college can teach, and in addition can teach the Bible, which contains the ultimate source material of literature, law, ethics, and the social sciences and the principles of our free institutions. The denominational college is the "training camp" upon which the Church is absolutely dependent for officer material. Without her colleges the historic Presbyterian Church would cease to exist.

Harvard, Yale, Princeton, and practically all the oldest and best of our institutions of higher education were founded as denominational schools. It requires a strong arm—like the Christian Church—to support many of our smaller, therefore most valuable, Christian colleges. Denominational does not mean sectarian.

43. "All that college men learn is to part their hair in the middle. Boys not college graduates make more money than college men."

What we are after is preachers—and our Presbyterians will not listen unless the preacher knows.

Nine out of ten of our presidents have been college graduates. Statistics show that twenty-five college graduates earn a good deal more money than seventy-five men who are not college graduates. [Absorb "talking points on the Christian college."] I think you are misinformed. Ninety per cent of the successful business and professional men are college graduates.

If so, why the necessity of education at all?

I agree with you in that college men do learn to part their hair in the middle, but along with it they learn to divide other things also.

You are looking at the outward appearance instead of what the college has put inside the men; also, don't judge them all by a part. It's only the exceptional boy who is not a college graduate who makes more than college men make.

The business of the college is to make a real man of your boy, work him out. Is making money the main thing? Why not furnish the world a man from your home first, then a business man?

College does not exist primarily to create money makers, and yet nothing so much improves the economic status as a college education. The college men and women of this country earn on the average two and two thirds times as much as the high-school graduates and four times as much as the common-school product.

Boys go to college to-day to broaden their horizon and to learn to think and to organize their abilities. The broader one's education, the more abundant the life he can live. As a matter of fact, college-

bred men earn far more money than men without an education, but even were it not so, the most important thing for any one of us is not to make money but to live a big and useful life.

44. "There have been too many drives for too many causes."

There always will be "drives" if you want to use that term. People everywhere are awakening to the fact that a lot of things have been neglected. Perhaps so, but let's not start to retrench right here on that branch of the Lord's work which is said to be the most important work before the Church to-day.

Drives saved this nation and won the war.

There may be too many for you to respond to all of them, but if one looks at the needs of our Church, one cannot say this.

The particular reason for this drive now is because as a Church we have failed to do our share in the past. If as a Church we had seized the opportunity and built adequately upon the foundation which our forefathers laid, we should not have to have this drive now.

It is drive or be driven! Take your choice. The so-called drive has been the best agency yet. It has distributed responsibility as nothing else has done! The drive is only trying to overcome our losses.

45. "I would not sign any contract bearing interest—for the Church or anything else."

Then we will erase the interest clause. But as a business man you can easily see how it makes the money immediately available.

Probably for your own interest you have frequently signed interest-bearing papers. Why not in the Master's name? If you prefer, we will cancel the interest clause.

46. "I will not support a postmillennial college."

We want your support for a premillennial college not in the "sweet bye and bye" but in the glorious "now and now." Help bring in the "golden age," Isa., ch. 11, regardless of the "pre" and "post" question.

Do you know that this is a postmillennial institution? And what's the difference if it were? The fact that it is or isn't is not going to save your soul. The question is, Are we, as Christians, going to support our institutions or let them perish because we are not particularly in favor of something.

Postmillennialism isn't comparable with infidelity. Thank God for the college's adherence to the whole Bible, and pray that God will lead us all to see his truth clearly.

Does the saving of the world depend upon whether we are "post" or "pre"? Will you let your prejudices determine your gifts to the Church? This is a theological proposition. Our colleges do not teach theology and therefore are neither "pre" nor "post."

47. "I will not give any money to this cause because I do not like your methods."

Then do it some other way. Don't be like the man who stands idly watching a house burn and criticizing everything others are doing to put it out! Show how the world can ask his money—the Lord must have a right to ask, too. Show us a better method to gain the end.

What are some of your suggestions? We are always looking for better methods.

Ask for particulars and then ask him how he would remedy it. Then show him the problems which he had probably not considered.

This method grew out of the experience of our best business men and has been greatly blessed.

Have you used your method successfully? We welcome constructive suggestions!

48. "If a man wants to preach, he will work his own way through college."

Many men do and are glad to "work their way." Lend a helping hand that they may not be delayed or diverted from the work. The Government thinks it good business to spend many thousands in free training for the army and for the navy at West Point and Annapolis.

True—and if he says to us, "I will furnish my board and clothes and time," shouldn't we provide the teachers?

How can he work his way if there is no place to

work, or school to attend, regardless of how much of a desire he might have? We are interested in furnishing the institution so that he may, if he desires—that's all.

You are absolutely correct. Did you ever hear of one who was not doing so? We can do no less than keep our college doors open, which we are trying to do, thereby affording him the opportunity.

Most of them do, but they cannot do it all. Again, many of our best preachers did not become candidates for the ministry at the beginning.

Must he make all of the sacrifices? We are willing to use him so long as we do not help to produce him!

Helping candidates for the ministry is intended to free all of their time and energy for concentration on the preparation to tackle the biggest and most important job in the world—preaching the gospel and ministering as the pastor of a church.

Questions.

49. "Why do not the colleges pay their own expenses as they go along, as other business houses do?"

Show annual loss the State takes. We must meet their equipment if we want able ministers.

Very few of the men and women who attend Church institutions are able to pay the price required to defray all expenses. The price charged must be one which will compete with that of State and other institutions.

It would make the cost of an education prohibitive to ninety-nine boys out of a hundred. The best leadership in America comes from the ranks of the poor boys. The strong must bear the burden of the weak, for the reward is paid in a few years. Institutions must remain democratic.

Do our State institutions pay their own way or do we support them with our taxes?

All commercial enterprises are organized on the basis "for revenue only." They are not giving anything away. Their dollars are earning other dollars. Colleges are organized for the purpose of education, or a giving-out process. No student is barred from a Christian college if he is worthy and unable to pay his way. Therefore we need endowment scholarships and other gifts to meet the needs.

50. "If you will guarantee us a preacher for the next five years, I'll give you a thousand dollars."

If you will not do it anyhow with all the facts before you, neither would you be persuaded if one rose from the dead. We can do this latter as well as what you ask.

While we cannot guarantee you a preacher, we believe the Church's ability to furnish an adequate supply of men for the ministry depends largely upon the outcome of this campaign.

Any preacher worth having would rather come to a church which backs up the forward movements of the Church.

The best way after prayer to assure your church

a preacher is to undertake for God in the channels he uses to call out his laborers. Remember also the other vacant pulpits.

51. "Why not have local men conduct this campaign?"

Show that local men have not time, and do not know much about these schools.

Isn't it a fact that a stranger can accomplish things that a local man cannot accomplish? These men were trained expressly for this purpose.

Tell of by-products of the method.

It has been left to local men for about a hundred and fifty years, and they have never yet undertaken a campaign.

We desire at all times to have the whole-hearted coöperation of local men without which we could not do a thing, but this has been tried with no degree of success, because it is hard to get a local man to drop his work long enough to engage in a campaign with the whole-souled singleness of purpose that the work demands.

52. "If other Church institutions are better equipped than ours, let's shut up ours and patronize those that have made a success. What does it matter whether they be Presbyterian, Baptist, Methodist, or what not?"

Did you help equip them? Do you think them better than yours? If you do, join them and see how quickly they will be after you. Would you

stop fighting because some other company was better equipped than yours in the day of battle?

Our institutions are necessary. Other Church institutions do not furnish us with our leaders.

But others are overcrowded, too. We don't ask other men to clothe our children.

I admire your frankness but am not here to discuss other denominations. Too busy trying to keep our affairs straight and do our part!

The only excuse for the separate existence of a denomination is to stand for some part of God's truth neglected or ignored by others.

Other Churches have not room for our boys and girls.

Other Churches are doing this same thing. They are not better equipped. Each Church must train its own leaders, educate its own children. Which denominations would you exterminate?

53. "I personally have been bearing the chief burden of this little church for fifteen years, holding it together. We cannot get a preacher and here you come asking me to give to an outside cause."

Is it a burden to do for Him who gave his life for you? We want to help you and others get preachers. We are beginning at the fountainhead. Help us.

We are not asking you to contribute to an outside cause. This is vital to the life of the Church. The problem which confronts your church confronts hundreds of others. We are trying to help solve your problem.

"There is that scattereth, and increaseth yet more."

This very movement is calculated to cure the vacant pulpit problem—the only way so far as we can see. Are you glad of the privilege of keeping the little church alive?

You cannot get a preacher because the "outside cause" has been neglected.

54. "All business and most incomes have been curtailed in the past year. Why should not preachers' and professors' salaries be cut in proportion and these institutions run on the incomes they now have?"

Very few preachers or professors get as much as the boy who worked on your car at one dollar an hour. Our college has never had enough to keep the good men she has developed in the passing years. Other institutions would call them away from her on salaries three and four times as great. Preachers' and professors' salaries were not increased when other salaries were, and we are not trying to increase them now. What we are trying to do is to increase the output of leadership, and we must enlarge and better equip our institutions. Have always thought professors very much unpaid. It is not our idea to overpay any of them. Our institutions are far from prosperous.

The incomes have never been adequate for the institutions, and while other occupations were paying large salaries, our preachers and professors

were and are yet paid smaller salaries than they should receive.

Those that have been cut are those that recently received a tremendous increase. Most preachers and Church-college professors did not get the raise. Why should they be cut? The number of our vacant pulpits is increasing; we need to enlarge our educational institutions to offset the annual shortage, to overtake and fill the vacancies, and to enable our Church to lengthen her " cords."

Selfishness.

55. " I have sent four boys through Church schools, and think that I have done my part."

Show figures on cost of training one boy. The Church must pay the freight. Undermine this on Sunday by showing that the movement is not for his boy but for the Kingdom.

Had it not been for the money placed in those institutions which your boys attended, and that by others, they could not have received their education. Your boys did not pay their way, nor did you, for it cost more to educate your son than you paid the college. After all, it is service that wins the world, so let's serve our fellows though we have two dozen of our own children to educate. Do you regret having spent the money necessary to educate these four boys? And would you not like to know that some of your money would continue to work and help to educate boys in this way as long as time shall last?

If some one had not done more than educate young men, there would have been no Church schools to which to send your young people.

Each boy is an argument for Christian education. You cannot afford to quit.

You are, indeed, in a position to know the need of our schools. Don't you want to make it possible for some other man's boy to have the advantage of the Christian education which your sons have had, and which that other man's boy may not receive, unless you make it possible?

56. "I am still paying on my college debt for my own education."

The Lord is helping you to pay for your education. He will help you to provide something which will be a benefit to your children and other children. That's fine! Glad to find company! But neither you nor I are going to cut the Lord off because of it; nor are we going to forbear to help the young men who needs the help we were accorded.

If everybody paid only what he thought he owed for his education, the coming generation would be deprived to a great extent of educational advantages, because the cost to the colleges is about four times as much as we pay for tuition.

The fact that you secured an education—even by going in debt—should help you to make it possible for some one else to have the same opportunity. This, like other debts, is binding, but could you not pay some and give some as you go along? The very reason why you should set aside part of

your income to help some other fellow get by! You know the need and enjoy the benefits. Show your appreciation by coöperating in this movement.

Don't you want to make it possible for that boy in college now to receive the same help that you did then? Pass it along. It is possible that you could not have received the same help then, unless some man had been as thoughtful of your school and you at that time as I am asking you to be now.

Are you glad that you went into debt? Is this debt different from other honest debts? Most men are in debt most of the time. Would you advise any young man or woman to go into debt for an education? If so, let us help provide the loan.

The education for which he is still paying was made possible by the gifts of God's people to establish the school which gave him more than money will ever pay. Let him follow in their footsteps. The Church school is one of the great fountains pouring lifeblood into the veins of our nation. It was founded and must be maintained by those who believe in its mission.

57. "I have just got out of debt and will not get in again."

This one is hard and real. Tell of some woman who knew that she couldn't do her part unless she tried, and said that she had just enough Presbyterian blood to believe that she could.

Obstacles are never overcome until they are un-

dertaken. You have just admitted that you overcame the last difficulty.

If the Lord prospers you in the future as he has done in the past, taking into consideration the reasonable growth in earning which you and I both naturally anticipate, wouldn't you be able to handle so much a year for five years? Of course you could!

We ought to be thankful that we are out of debt and be willing to accept new obligations for the sake of humanity.

You are not out of debt. The mere fact that you do not sign the pledge card does not relieve you of the responsibility confronting you. The obligation is yours, and your expression on the pledge card only means that you are undertaking to discharge that obligation.

Maybe you should not, but it would demoralize nearly every business in the world if everyone adopted this attitude.

We always owe a debt—always: maybe not in money, but we shall always owe some one something. We owe more than we can possibly pay to Jesus Christ for our religion to-day. But we can pay a little of that debt to him by supporting those institutions which are his first and ours second.

Are you not willing to help provide against the debt-paying struggle of others who are giving their whole lives to service in the Kingdom? Are you not always heavily in debt to the Lord? When are you expecting to pay him in full?

Adopt a budget and include something for Christian education.

58. "We are building a new church now."

If you will take the Lord into partnership he will help you build your church and provide for your institutions as well.

That's fine! With these good and liberal times at hand, a church that either is not putting in improvements or building, planning for same, or just completing such work, is either a dead church or else already has an A-1 equipment! Building seems to be universal, but consider these of many examples (Cite churches that were building but gave liberally to the campaign).

Glad you are able and willing to build a new church; you are enterprising! But what is the use of a new church if there are no trained men and women to carry on the work? Must one part of the Lord's work keep on waiting for the completion of the rest?

Christian education is building manhood and womanhood.

Full loyalty to your new local church includes adequate support of your Church's work of Christian education.

Ask your pastor if he prefers to have you "pass up" this opportunity in the Christian training of our new leaders.

59. "We are planning a new church."

Will your part in it so strain you that everything

must stop for that? The whole Church program is before us. Who can deny its claims? Building a new church will be just like building a roof over your own head, you will get value received as you go!

60. "Church debt just paid."

Take advantage of that fact. Now you are entirely free to enter upon this. A church that isn't continually doing things isn't functioning. You are to be congratulated in paying off your debt. That is behind you now.

The same faith and work you exercised in paying off your local indebtedness will enable you to take care of your pledges to your institutions.

61. "I am going on a trip to Florida."

Good! Start it off right and carry a clear conscience with you! You will spend past earned money on that trip. Put this branch of the Lord's work on your budget of good works for some of that future money you are going to make.

Decide to do your part in this important cause regardless of the fact that you are going to take a trip.

Something for this cause will add to the joy of your trip.

62. "Have children of my own to educate and don't believe I should be asked to educate other people's children. Charity begins at home."

All the more reason for providing Christian schools.

Good! Put in a scholarship and then let one of your children use it.

How can you hope to educate your own children unless the institution is there to furnish the instruction? Who gave you the opportunity to get an education? We are in the strictest sense of the word beginning at home with our charity.

Could you educate your children if some one had not provided the institution in which to train them?

Yes, charity begins at home, but true charity goes farther than our own doors.

God expects you to provide for your family, but you must provide more than food, clothing and education—you must provide for the development of the spiritual nature. "What doth it profit a man, to gain the whole world, and forfeit his life?" God doesn't ask you to neglect your family, but he does emphasize the world Kingdom.

63. "My tithe is fully allocated for this year."

We do not ask for a cent of your tithe. God is calling for the investment of a part of the capital he has given you. Transfer a part to heaven's bank. It pays the best dividends.

You could hardly expect to include this in your tithe. However, if you want to, we would suggest that you include it in your next year's tithe.

Did the Lord say a man must stop with the tithe?

That was simply a starting place. You are not giving anything if that's all you are giving; you are only paying back without interest that which you owe the Lord. Could you borrow from man at the same low rate of interest?

The old Mosaic law was tithes and offerings. Sometimes it is the sacrificial gift which secures for us the greatest blessing.

All right—put the offerings into this! Offerings seal the tithes!

The tithe is not a limit beyond which we need not go; it is a point we must not fail to reach. It is a minimum and not a maximum.

64. "I am building a home."

Unless we check the lawless spirit of the age your home may be destroyed. Insure it from such a fate by helping Christian education.

While you are spending thousands on a home, why not put a few hundred into the Lord's building?

Fine start toward a family. Insure the Church, build one block in her foundation.

The thing to do. Shall we disobey the Lord, live in our sealed houses, and let his houses go to waste?

He who builds a home is providing a protection for his family and he should—yet an investment in Christian education will afford them the greatest protection you can secure for them in the future.

If we subordinate God's work to making a "nest" for ourselves, are we obeying Matt. 6: 19 and 6: 33? Suppose God calls us into his presence as soon as the house is paid for?

Must the Lord take only what is left?

A house to be a real home must have God's blessing and it is hard to see how it can have God's blessing if it has been built for oneself out of funds that belong to him.

"First things first." Build homes, put over business deals—Church comes last. Anything left over—for the Lord. "Seek ye first," and so forth.

65. "Let the people who have plenty of money do the giving. My neighbor is more able than I."

Wait! Here is an investment that pays 1000 per cent (Mark 10: 29, 30) and you want your rich neighbor to get all the stock! Not if it were an oil well!

The people who have plenty of money have more calls in proportion to their wealth than do people of small means.

"God loveth a cheerful giver." Your neighbor will doubtless do his part, too. You recall what Jesus said about the widow's mite.

But your neighbor's privilege and responsibility do not deprive you of privilege nor relieve you of responsibility. Besides, "mony a mickle maks a muckle."

Why the wealthy? Is he the only beneficiary?

Must he pay for the education of your children? Why are you exempt?

Let every man give according as he has prospered. Proportionate giving is what duty requires of us, and not necessarily large giving. The widow's mite is needed in every form of Christian activity and benevolence. Our neighbor shall give an account of his interest and share in the coming of the Kingdom; and so shall we give account with regard to our interest and share in that consummation.

I once heard Dwight L. Moody say in announcing a collection: "If I had a thousand dollars to raise for any good cause, and my choice as to whether one man should give it, or ten, or a hundred, I would choose the ten, or the hundred. For then I would have not only the thousand dollars, but ten or a hundred times as many people and partners interested in my good cause."

Your small gift may be the necessary added influence to induce the more wealthy neighbor to grant his larger gift.

66. "I give to Christian education in the regular benevolences."

Well enough! Do not keep back a cent of it. But this is an emergency call for more than that. Tell sewing machine story:

"Once upon a time a certain man provided his wife with a monthly allowance but when she wanted a sewing machine, he did not expect it to come out of the allowance but he called it an

emergency and provided accordingly. This is an emergency—'do thou likewise.'"

What you give through the regular benevolences does not help to erect buildings; nor does it create working capital.

That is for maintenance. We want to enlarge.

That applies only to upkeep. It's only a trivial amount and by the time it's divided among all the institutions it's very little to each. Sure you have, but so have all the others and they are doing their part also by this cause because they realize that this is the salvation of the Church and the world. This is an endowment campaign. We want to perpetuate.

Explain in your own words that the Every Member Canvass is for maintenance causes, and that the institutions cannot be expected to build buildings and get endowment with the very small percentage that comes from the Every Member Canvass. This kind of educational work is not provided for in the "regular benevolences."

Our benevolent budget is only a small part of what is being given every year by Christian people for good causes. Should not Christian education have a generous share in these gifts?

Well and good! But the steady, even, unchanging flow of the Nile through Egypt is not that which redeems so many of its acres from the desert, but ever and anon an overflow, a flood, that touches higher levels and farther reaches than the sandy wastes could otherwise ever know.

The erection of church buildings and the equip-

ment of college plants require special and extraordinary giving.

67. "I have no children (all of my children are educated) and I shall never get any benefit from it."

Just the more reason you should give and give largely. You have felt no responsibility, neither have you done anything to be long remembered after you have passed on. Leave a memorial to yourself to help some poor boy who is striving to become a useful citizen, and who will appreciate your investment made in his behalf.

If all of your children are educated, then you have plenty of time to help others.

"Inasmuch as ye did it unto one of these my brethren, . . . ye did it unto me."

Have you received any benefit from the schools founded by our forefathers? And in the same way will not future generations be dependent upon us? Can we afford to fail?

This is pure selfishness, and I would endeavor to get him to see it. But the need for preachers and a Christian leadership appeals also to selfishness. If he has children that have been educated, he has made use of institutions provided by others and should "pass it on."

Help some other man's children who could not get an education, unless men of his character made it possible.

Be willing to help the boy who isn't able to pay his own way.

68. "No one helped me to get an education, and I don't see why I have to help anyone."

Oh, yes, friend, God helped you, and he asks you to help his poor.

Probably you did not need any help. Again, we want to make the facilities for getting an education better than they have been.

But people do help us every day, and did help educate us. What will we do for others?

You don't have to, except as the love of Christ constrains you, and as your responsibility for vacant pulpits and an ungodly leadership in our country impels you.

You have paid only a small fraction of the real cost of your own education. Everything you learned came because somebody sacrificed and worked hard with brain and brawn. Any man who helps himself to the inheritance passed down from past generations without improving that inheritance or making it worth more by means of his own gifts or effort, is a parasite on society.

Index of Objections and Answers

Calamity PAGE

1. An approaching calamity will get us in two years..... 95
2. Crop failure because of drought—lost last year, lost this year, going to lose next year, *ad infinitum*..... 95
3. Taxes are double this year for me, and selling price for produce has dropped..... 96

Deferring Action

4. Will send it in..... 97
5. If I do not "donate" this time, I will give to something else 98
6. I will talk it over with my wife..... 98
7. Too busy to consider it now..... 99
8. I prefer to give as I get it..... 100
9. I drop in something whenever I attend..... 101
10. I prefer to make my gifts through the woman's auxiliary 101
11. I shall wait until I have a good deal of money and then do some big individual thing. This way I am merely contributing to a pot..... 101
12. See other folks first and come to me last, for they will ask you what I did, and my little subscription will hurt you if I give it now..... 102

Delusions

13. I do not believe in foreign missions. The schools for the Church send out too many missionaries..... 103
14. The denominations are trying to outdo one another in giving 104
15. I never pledge in advance—or I don't believe in pledges. 106
16. I believe entirely in State education—Church should say "hands off" 108
17. By increasing the endowment of a college you decrease its efficiency 109
18. Orphan asylums should be included in this campaign. I give only to that cause..... 110

PAGE

19. The cause of ministerial relief is the greatest cause before the Church—not one cent until the Church itself has paid its debt 111
20. Ministers can preach the gospel without a college education 112
21. You are commercializing the Church's business. I'll have nothing to do with it 113
22. I do not expect to send my boy to college. I did not have a college education and what was good enough for me is good enough for him 115
23. I am against campaigns and the pressure that is brought to bear 116

Mere Excuses

24. If State education has done for Germany what you say, I'll send my money to Germany—they need it more than we do 117
25. Don't consider myself a member 118
26. I give my time to the Lord, speaking in churches without pastors 119
27. Subscribed to another church campaign—cannot give any more 119
28. Pledged to another college campaign 119
29. Do you think it good business to try to revive an institution that has been dead as long as——? 120

Not Interested

30. I am giving entirely to foreign missions 121
31. I am not interested in the Church. (Grudge against preacher or member for some cause, real or imaginary). 121

Poverty

32. My brother is dead; I must provide for his children and it takes all my money 123
33. Am giving so much now to the Church that I'll have to reduce pledges next year 124
34. I am in debt now 125
35. Have so little to give that it is unnecessary to pledge it. 126
36. My house burned; no insurance 126

PAGE

37. Sickness in the family necessitating big doctor's bills.... 127
38. Would like to help but have no money..... 127

Prejudices

39. There are too many small schools now..... 128
40. My boy used to go to Sunday school regularly. I sent him to a Church college. Now he never goes to Sunday school 129
41. The administration and management of the colleges is too unbusinesslike for me to put anything into them.... 130
42. I do not believe in denominational schools..... 131
43. All that college men learn is to part their hair in the middle. Boys not college graduates make more money than college men..... 132
44. There have been too many drives for too many causes.. 134
45. I would not sign any contract bearing interest—for the Church or anything else..... 134
46. I will not support a postmillennial college..... 135
47. I will not give any money to this cause because I do not like your methods..... 136
48. If a man wants to preach, he will work his own way through college 136

Questions

49. Why do not the colleges pay their own expenses as they go along, as other business houses do..... 137
50. If you will guarantee us a preacher for the next five years, I'll give you a thousand dollars..... 138
51. Why not have local men conduct this campaign?..... 139
52. If other Church institutions are better equipped than ours, let's shut up ours and patronize those that have made a success. What does it matter whether they be Presbyterian, Baptist, Methodist, or what not?..... 139
53. I personally have been bearing the chief burden of this church for fifteen years. We cannot get a preacher and you ask me to give to an outside cause..... 140
54. All business and most incomes have been curtailed in the past year. Why should not preachers' and professors' salaries be cut in proportion and these institutions run on the incomes they now have?..... 141

Selfishness PAGE

55. I have sent four boys through Church schools and think that I have done my part 142
56. I am still paying on my college debt for my own education 143
57. I have just got out of debt and will not get in again 144
58. We are building a new church now 146
59. We are planning a new church 146
60. Church debt just paid 147
61. I am going on a trip to Florida 147
62. Have children of my own to educate and don't believe I should be asked to educate other people's children. Charity begins at home 147
63. My tithe is fully allocated for this year 148
64. I am building a home 149
65. Let the people who have plenty of money do the giving. My neighbor is more able than I 150
66. I give to Christian education in the regular benevolences 151
67. I have no children and I shall never get any benefit from it 153
68. No one helped me to get an education, and I don't see why I have to help anyone 154

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